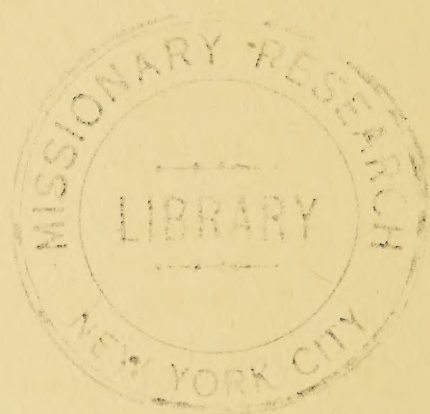


# MISSIONARY TRAILS



EVANGELICAL SYNOD OF NORTH AMERICA





# MISSIONARY TRAILS

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The Story of Missions in the  
Evangelical Synod of North America  
as told by missionaries and friends of missions

To commemorate the anniversary year 1934

HOME MISSIONS — 1859-1934  
FOREIGN MISSIONS — 1884-1934

*Soon may the last glad song arise  
Thro' all the millions of the skies;  
That song of triumph which records  
That all the earth is now the Lord's.*

Ascribed to Mrs. Vokes.

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# MISSIONARY TRAILS AT HOME

## CHAPTER I

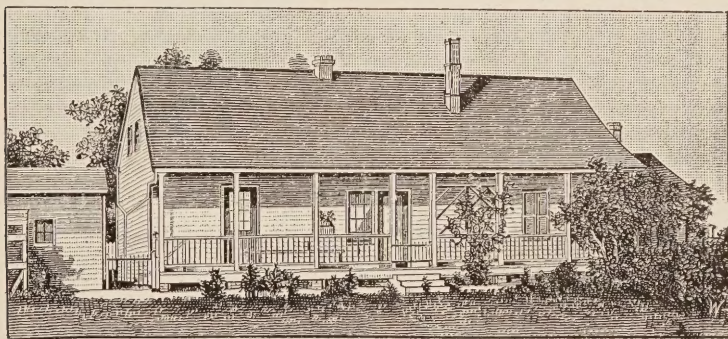
### THE HOME MISSION ZEAL OF AN IMMIGRANT CHURCH

*Prof. Carl E. Schneider*

The Evangelical Synod of North America has the unique distinction of having foreign missions as its father and home missions as its mother. According to the definition of Johann Hinrich Wichern, the father of *Innere Mission* in Germany, the task of caring for the spiritual needs of German emigrants scattered throughout the world belonged to home missions. The pioneer work in our Church was largely done by men who had been trained as foreign missionaries, but had been sent as home missionaries to minister to the German immigrants pouring into the western states during the first half of the nineteenth century. From the very beginning, therefore, home and foreign mission motives played together in the history of our Church.

#### FRONTIER MINISTRATIONS

Quite early the plight of the Germans in the western states attracted attention and induced a number of German pastors to come to their assistance. Some of these had accompanied the German immigrants from the fatherland. Others had been sent into the West by Lutheran and Reformed churches of the East. Still others had come directly

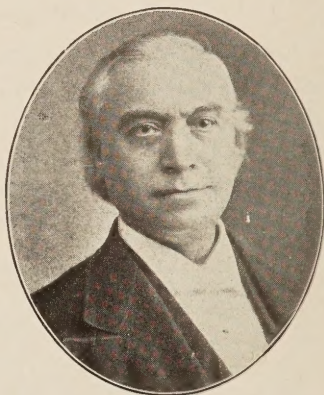


Parsonage at Mehlville, Mo., where Evangelical Synod was organized October 15, 1840.

from the foreign mission houses of Basel and Barmen. Indeed, it was the lure of the mission challenge that brought the charter members of our Church to the West. For the furtherance of their mission labors they organized themselves as the *Kirchenverein des Westens*, which was the name of our Church from 1840 to 1866.

The *Kirchenverein des Westens* was in many respects a home missionary society. It was composed of pastors whose work consisted mainly in visiting and preaching to destitute German congregations wherever they could be found. Rural rather than urban pastors participated in the mission labors now begun. Each state had its outstanding pioneers.

Deserving of mention in this connection is Johann Friedrich Koewing, who, as early as 1844, established himself at Mt. Sterling, Missouri, and began to minister to the Germans in Franklin, Gasconade, Osage, and Moniteau counties, venturing as far west as Boonville and Sedalia, Missouri. When August Rauschenbusch visited Koewing at Mt. Sterling in 1847, he practically described Koewing's parish when he stated that in the last eight days he had traveled 180 miles on horseback, crossed the Gasconade, Osage, Moreau, Moniteau, and Lamine rivers, passed through seven counties, and preached in two towns and six German settlements. Koewing was followed in western Missouri by Karl Hoffmeister, who by the year 1850 was serving six congregations, totaling about eighty families. These together could not raise more than an annual salary of \$100. Similar to the work of Koewing and Hoffmeister in Missouri were the pioneer labors of Joseph Rieger and Johann Jacob Riess in Illinois, Heinrich Toelke in southern Indiana, and Konrad Riess and Theodor Dresel in Iowa. The churches founded and served by these home missionaries were too small and weak to provide adequately



Rev. Th. Dresel



for their pastors. Consequently they sought and received financial support from the American Home Missionary Society, which agreed to pay half of their salaries. From the year 1841 to 1862 no less than twenty-one of our church fathers received such assistance, approximating eight thousand dollars. Thus, from its very inception the *Kirchenverein* was intimately associated with the great home mission program conducted by the Congregational and Presbyterian Christians in the East, who looked upon the entire West as one great home mission field.

Laboring so arduously in the frontier communities of the West, these men developed a genius for home mission work. The present distinction between home and foreign missions was frequently lost. It sometimes happened that the terms were used interchangeably.

In 1847 the mission society which had been founded by the North Church in St. Louis, Missouri (St. Peter's), proposed to start mission work among the Osage Indians. The Basel Mission Society had always been interested in the American Indians and considered this work from the viewpoint of foreign missions. It willingly responded, therefore, to the request of the St. Louis society for a missionary to the Indians and commissioned the Rev. Theodor Dresel. However, when Dresel arrived in 1848, bringing with him a chest filled with medicine, bandages, and trinkets, he discovered that the society was not strong enough to support the work. Consequently this "foreign missionary" settled at Burlington, Iowa, where he engaged in intensive home mission labors. Dresel's interest in foreign missions did not abate, however, and we shall see how he later helped to establish our foreign field in India. Had Dresel been permitted to fulfill the mission which brought him to America, the Evangelical Synod might have established a mission among the American Indians.

The prospects of establishing a mission among the Jews, warmly espoused by the Rev. Johann Christian Seybold, engaged the attention of the *Kirchenverein* for a while, but was also abandoned because of lack of funds.

## THE "REISEPREDIGER"

A new problem arose when churches became strong enough to demand the full-time services of a pastor. Smaller congregations were now in danger of being neglected. Indeed more requests for preaching services came to the attention of the *Kirchenverein* than could be met. Some way must be found to supply the needs of the scattered German communities which were not strong enough to support their pastors. Smaller churches, especially those in close proximity to each other, so it was thought, could be served by a *Reiseprediger*. Such itinerant preachers after the manner of the saddle-bag preacher of the Methodists and Baptists could reach large numbers who otherwise would not be served. At the same time they could pave the way for the founding of more permanent religious organizations.

In 1854 the *Kirchenverein* commissioned the Rev. Theodor Dresel as *Reiseprediger* and equipped him with horse, saddle, and saddle-bags. These expenses were defrayed by voluntary gifts of the members of the Society. Dresel's labors took him to Iowa, Illinois, and Wisconsin and opened the eyes of the *Kirchenverein* to the possibility of expanding toward the northwest. The successor to Dresel was Karl Hoffmeister, who was commissioned in 1855 to follow up Dresel's work, and located at Princeton,



The Reiseprediger has played a big part in the making of America.

Illinois. From here he periodically visited Iowa, ministering to the needs of German communities. We are also told that on one occasion Americans and Norwegians crowded the log church where he preached. Iowa was the first home mission field to be systematically cultivated by the Society.



The financial response, however, was not sufficient to carry on the work, and in 1857 it was abandoned with the hope that increased interest and sufficient funds would soon make its resumption possible. Inadequate as these measures were, they succeeded in bringing the work of *Innere Mission* to the attention of the *Kirchenverein* circles. The first receipt for contributions specifically designated for "*Innere Mission*" appeared in the "*Friedensbote*" of September, 1859, all previous entries having been listed for "*Reiseprediger*." The building of the college and the needs of the seminary at Marthasville may account for the inadequate support granted the *Reiseprediger* at this time.

#### CENTRALIZATION OF EFFORT

Better ways needed to be found, however, if the home mission challenge should properly be met. In 1859 thirteen churches requested pastors, but could not be supplied. Not only men, but also funds were needed. It was no longer feasible to permit this important work to be carried on in a haphazard manner by individual districts and pastors. The Church as such had a vital interest in this matter; for home missions was its very life. Under the pressure of such considerations the General Conference of 1859, which convened at Louisville, Kentucky, authorized the establishment of a "common treasury for home missions," which was designed "*besonders für Reisepredigt und Unterstützung neuer und armer Gemeinden*." It was to be administered by the officers of the Society, to whom the respective districts were to appeal for the necessary financial aid.

This step toward centralization, although it sheared the districts of some of their rights, had the effect of bringing the cause of home missions to the attention of the Church at large. United action was indispensable on the home mission frontier in the West. Although the same conference specified that home missions should also provide aid for benevolent institutions such as orphans' homes and hospitals, the support of poor and indigent congregations remained paramount. It was almost exclusively in the latter sense that the Society conceived its home mission task for years to come.

The first application for assistance was received from the church of the Rev. Ernst Roos of Cincinnati, Ohio. In response to this request the sum of fifty dollars was appropriated to found a mission church in a community called "Texas," in the western part of the city. The main efforts, however, continued to be directed toward the Far West, where the future of the Church seemed to lie. All



Early settlers in Wisconsin.

the frontier districts were soon in the midst of an intensive home mission expansion program. By the year 1866 the cutting edge of mission activities extended beyond St. Joseph and Kansas City, Missouri. The farthest outpost on the western frontier was Council Bluffs, Iowa, and Omaha, or "Little Nohema," as it was called. Indeed, could not the work so auspiciously begun—so urged President Adolph Baltzer—be farther extended into Iowa, Nebraska, and Minnesota, for which a second and perhaps a third *Reiseprediger* should be provided?

### THE GERMAN IN OUR MIDST

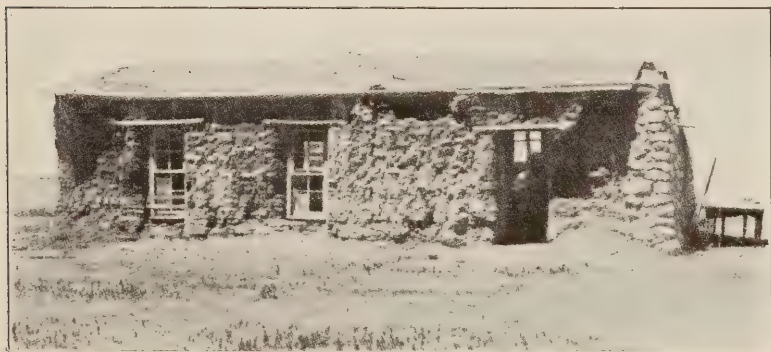
An added stimulus to the awakening home mission interest of the day lay in the enormous German immigration which began to pour into America after the Civil War. It was a baffling problem. Graduates from the seminary and recruits from Germany were not able to supply the current vacancies. More strenuous efforts must be made if the German in our midst, our brethren and sisters of the flesh, should properly be cared for. In order, therefore, more aggressively to sponsor this cause and direct the home mission activities of the Church at large, there was organized in 1870, largely at the instigation of Baltzer, the *Board für Innere Mission*. This body consisted of one member from each district and was also significantly referred to as the



board for "itinerant preaching." The board was under the immediate jurisdiction of the General Conference. The home mission workers were responsible first to the board and then to their districts.

A critical challenge was thus to be met. The board began to function in an ambitious manner. An aggressive program was espoused. Regular annual collections should be raised in congregations affiliated with the Synod, in addition to which voluntary gifts and bequests were to be sought. For immediate needs a general church collection was authorized to be taken during the Pentecost season. Each pastor was requested to make a contribution of one dollar to the cause. A large percent of the profits of the "*Friedensbote*" was appropriated, which in the year 1874 amounted to \$582.90, in 1875 to \$678, in 1876 to \$736—the total receipts for home missions in these years being \$1,060, \$1,745, \$2,798 respectively. In these measures we note the organizing ability of President Baltzer who also urged the establishment of a church extension fund.

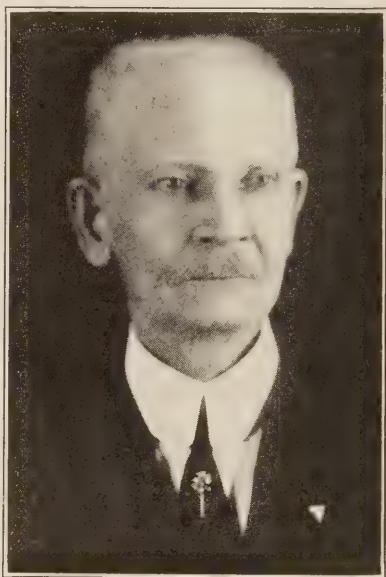
The conference of 1872, it is true, sought to preserve for the respective districts the right of conducting their own mission enterprises, and consequently the jurisdiction of the board was curtailed. Home missions remained the most popular subject of discussion in synodical circles. Out of the stress of this mission enthusiasm, Inspector Otto of Marthasville defined anew the task of home missions as being the support of "itinerant preachers and pastors and indigent



Sod church at Idalia, Colo.

congregations." These were the peculiar needs of the immigrant church at that time.

The history of home missions during this period is practically the story of the expansion of the Synod among the German immigrants from the fatherland. In 1877 Baltzer pointed out that the Synod was not represented in twenty states nor in nine territories of the Union, suggesting that the presence of Germans in these regions constituted a challenge not to be ignored. Again and again during Zimmermann's presidency, the home mission work was defined as caring for the "German in our midst." To meet this obligation, it was suggested that unordained men after the manner of the German *Stadtmissionar* should travel through such urban centers as Burlington, Iowa, Chicago and Quincy, Illinois, visiting from house to house and distributing the "*Friedensbote*" and prayer books. Graduates of the "practical class" at Marthasville should be urged to engage in colporteur activities. Districts were advised to combine small congregations. The famous foreign mission conference of 1883 advised the district conferences to employ at least one colporteur in their respective regions and urged the city pastors to proceed more aggressively with the founding of new congregations. The course of German immigration into the Far West along the Missouri Pacific Railroad ought be followed by itinerant pastors who should organize a "chain of congregations stretching from New Salem, North Dakota, to Oregon."



Dr. A. H. Becker, pioneer worker  
in Ft. Worth, Texas.

Thus it was that home missions in the immigrant church reached its highest development and assumed certain racial



aspects which tended to impair its usefulness for a later day. At the time, however, it was brilliantly successful. At one time seven itinerant preachers were in the field: the pastors C. Krafft and E. Klimpke in the Seventh District, J. J. Lang in the Sixth, W. Kampmeier in the Fifth and F. Werning, A. H. Becker, and Chr. Schaer in the Fourth. It was in this period that a German missionary was engaged at Bremen and an immigrant missionary was placed at Baltimore (1886) to direct prospective members to the Evangelical Synod.

### THE WIDENING HORIZON

With the decline of German immigration in the nineties the boom period of home missions among the Germans was past. It was no longer so simple a matter to found new congregations. Home missionaries, arriving in their fields, observed that there was little for them to do, since other German denominations were adequately caring for the German settlers. Financial difficulties also arose, and Zimmermann suggested that small mission charges be merged into single congregations. These were all indications that the time had arrived for a new and broader concept of the work to be done.

During the first fifty years the Synod was an immigrant Church in which the racial home mission motive naturally prevailed. Operating on this basis, the Evangelical Synod increased in strength at a time when, as an immigrant Church, it had not as yet found its place in American life. Home missions helped establish the Synod on American soil.

However, if the Synod was to make a more lasting contribution to American life and become established as an American institution, a new interpretation of the home mission task was necessary. The more recent events have testified to such a development.

## CHAPTER II

### THE RESPONSE OF EVANGELICAL HOME MISSIONS TO AMERICA'S CHANGING NEEDS

*The Rev. H. S. von Ragué*

Ere we look forward, let us pause for one brief backward glance. We learned from the foregoing that our Evangelical Synod was a Church of and for immigrants from Germany, born of the missionary zeal of God-fearing people in Germany as also in New England. A fine interest in missions furnished not only the roots of our denomination, but also its life and growth. All the reports of the officials of the Synod in earlier years treat home mission work as something so self-evident that they did not even feel called upon to designate it especially as such. And indeed, God richly blessed these efforts. Let us just consider the following figures. In the period from 1875 to 1910, fully 375 churches were nurtured and supported until they became self-sustaining. If we keep in mind that the total number of congregations within our Synod is less than 1,300, these erstwhile mission charges make up an imposing percentage of our present membership. Did it pay? Take also these figures: From 1899, the year in which a board had first been created to administer home missions, until 1910, support was given to 386 churches and preaching places. Of these, 170 had become self-supporting; 79 were dropped; and 114 were still receiving support at the time the fine anniversary report was issued in 1910. Of course, figures and statistics can be meaningless and dry; but they can indicate a great deal. Surely, the figures here cited show that God crowned the efforts of our Synod in the home mission field with singular success.

Even while these successes were being achieved, however, some new factors began to make themselves felt. And these were destined to exert a very great influence upon the course which we were to pursue. The first of these is the rapid decline and eventual cessation of German immigration. If our Synod grew by natural expansion as we served the needs of a great new German population, then this natural growth



would also be limited when the task had been pretty well completed. This leads directly to a second, and a most painful, difficulty. As we dealt with Germans of the second generation, perhaps following them to a new home which they had sought farther west or in some suburb of a city, it was not at all a foregone conclusion that they would worship at the same altar and in the same manner as did their fathers. Nor was this due entirely to the question of language. Though, as we are startled to read in the report of the far-



The most effective exponent of the old home missions.

seeing General President, Dr. J. Zimmermann, in 1885, the language question had "raised much dust," and a request for a catechism in the English language caused much consternation and resentment. Other factors were of perhaps even greater importance than the language difficulty. Of all the newcomers from Europe, none were more readily absorbed into American life, and thought, and ways, than the children of the German immigrant. While

almost all other racial groups have maintained strong traces of their racial identity to this day, the Germans of the second generation had become thoroughly Americanized. They spoke the language of America and found it not difficult to worship in fellowship with their neighbors.

To this must be added one more factor. The Evangelical Church did not foster fanaticism. Our Synod laid no claim to sole custody of the means of salvation as some other churches have done. Our young people, confirmed at an Evangelical altar, had not been impregnated with the conviction that they, and they only, had received the pure doctrine; that all other Churches were in dire ignorance of the way of salvation. Thus our young Evangelical folks readily shared in the worship and the service of other Christian groups. Indeed, in this manner we have furnished some fine Christian leadership to other groups. Shall we call it our loss, or was it the Kingdom's gain? This has ever been our great weakness. A weakness in which we glory!



Rev. W. L. Bretz, the most effective exponent of the new home missions.

To the thoughtful student of our Synod's history it must become clear that great changes have taken place, and we find ourselves compelled to rethink and redefine our task.

What is the task of the Church? To bring all the world under the influence of the Gospel. Thus the task of our Evangelical Church was, and is, to evangelize America as far as it lies within the reach and scope of our influence and power. This we have tried to do in the past, not without success, as we served the German immigrant. But this work has been done. True, there will continue to be need for establishing and supporting churches. But this will be viewed as a Kingdom task rather than a denominational strategy. It will be done, as indeed it now is being done, in cooperation, not in competition, with other denominational bodies.

Perhaps we can best formulate our task by borrowing a definition from the North American Home Mission Conference held at Washington in December 1930. The task, of course, is to bring America under the dominion of Christ. It is outlined as follows:

I. *To make the church available to those sections of America which lack its ministry.* Here we are on familiar home



Mt. Troy Ev. Church, Pittsburgh, a typical community church.



mission ground. We are still organizing and supporting churches where churches ought to be. But we are no longer competing with others, nor are we restricting our ministry to the Germans. America must be Christianized. All of it. The task surely includes a ministry to the American Indian, the Oriental, the Jew, or any national or racial



Madeline Island church

group to be found in our great land. And this is a vision we share with all other Christian denominations.

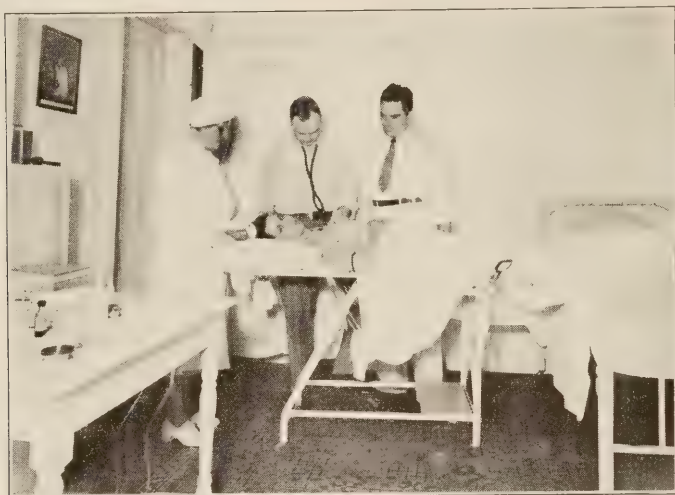
II. *To supply adequate church leadership in sections where at present such work is unsuccessful or inadequate.* This sounds almost too good to be true in the ears of the veteran mission worker whose ministry was ever under the criterion suggested by the word "self-supporting." All his efforts were constantly shaped and—shall we say, *hindered*?—by this thought. And now? The only criterion is the service which may be rendered. As we look upon our work on Madeline Island, we see service of this type in purest form.



Cooper Hill, Ozarks.

A number of villages are united with this one into one larger parish.

And as we view our project in the Ozarks, we see it on a larger scale. We see our Evangelical Synod at work making the ministry of the church available to sections of our country where such work presumably will not become self-sus-



Medical missions in the homeland.

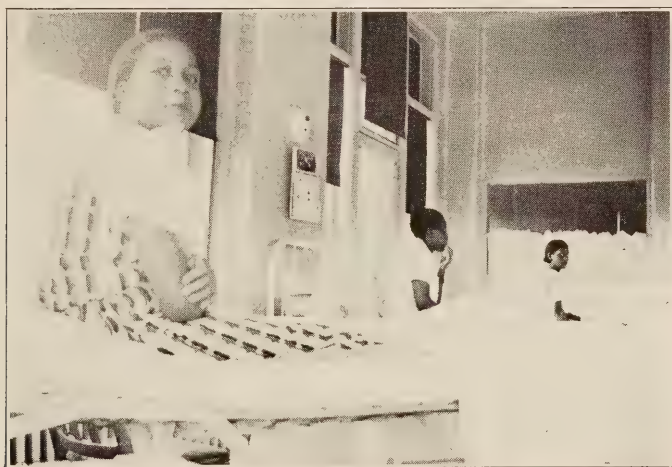
taining for a long, long time. Yet, who would say that it does not justify itself?

III. *In the case of handicapped or retarded areas, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed.* Our readers will at once think of the Christian community center maintained at St. Louis, known as the Caroline Mission. We also think of the extensive and intensive work being done in the Back Bay region of Biloxi, Miss. Here is work in handicapped and retarded areas, be they in the city slum or along the Gulf waterfront. Here, too, there is no prospect of placing the work upon a basis of self-support. Here is a task for Christian love. The ministry of preaching must reach out to include that of teaching and healing. Religious education is featured. The Sunday school frequently gains a foothold first of all, and leads to establishing a daily vacation Bible school.



Perhaps, dear reader, this makes you think: "Why, we are doing at home very much what we are doing in Honduras and in India!" Exactly. What, after all, is the difference between home and foreign missions? None at all except, perhaps, one of geography. We must evangelize God's children, be they in American slums or other retarded areas, or in India. The physician and the nurse must stand beside the preacher and the teacher, whether in Missouri or in Honduras. The task is one. And if our home mission undertakings begin to resemble the "inner missions" projects of European countries, that is entirely due to the fact that America is no longer a frontier land in which we must deal with the great immediate need of unchurched pioneers. The Gospel has been preached very extensively. Now is the time for intensive evangelization.

IV. *To bring the Christian impulse to bear upon the broad social and civic questions of our day.* This is a larger task than we can master, nor can we make home missions solely responsible for so great a task. But here we approach the inner missions known to our fathers who came from Germany, the work of Wichern, Fliedner, Bodelschwingh, and others. The salvage of wrecked lives and imperiled souls! The circuit rider of pioneer days is being supplanted by the



Three colored girls preparing for confirmation. Isolation hospital. Work of Rev. J. W. Varwig.

city missionary who visits the prisoners in the name of the Lord, and brings comfort to the inmates of hospitals and public institutions.



Church members at Koch Hospital for the tubercular.  
Work of the city missionary, Rev. J. W. Varwig.

Those of our readers who are acquainted with the interesting book of Paul A. Wobus, "Little Sections of a Big Job," will find in it a splendid cross-section of our Synod's present home mission enterprises. And if they are at all familiar with our many charitable institutions (which are not even mentioned as home mission projects) they will realize that our Evangelical Synod is not treading upon new paths in accepting this more modern program. Indeed, in many ways our work has actually anticipated the program these many years. Our Immigrant Mission at Baltimore has been a loving guardian and guide to the helpless newcomer for about half a century. Now that immigration has come to a standstill, it renders a service of love to seamen of all races and creeds.

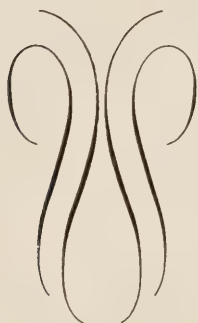
How are we going to meet those larger tasks which constitute the new



Successful city missionary in St. Louis.  
Rev. J. W. Varwig.



opportunity? Let us liken our Synod to a young tree. The first test of a young tree's vitality is its ability to establish itself in its own place. But once it has taken root firmly and has expanded until it has exhausted all space immediately available, there comes an even greater test. It must either grow upward to claim its share of the light and air and space which is above, or perish. Our Evangelical Synod was established as an immigrant Church. Now the day of the immigrant Church is past. She must now take her place in the ranks of those Christian forces which are advancing to conquer America for Christ.

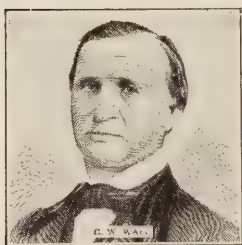


### CHAPTER III

#### WHO'S WHO IN EVANGELICAL HOME MISSIONS

*The Rev. G. A. Schmidt*

The history of home missions in the Synod begins with the very beginning of our Church and counts its first men of prominence among the Evangelical pioneers. There was Joseph Rieger, whose life-work goes back almost 100 years. With him there came to America George Wendelin Wall, who became a pastor among his countrymen in St. Louis, Mo., many of whom were hostile to religion, while many others were totally indifferent, being interested chiefly in worldly gain and the pursuit of pleasure. He shows up later as the presiding officer at the conference in Louisville, Ky., from which we date our home mission history.



Rev. George Wendelin  
Wall.

The Rev. Hermann Garlichs, well educated, went to Missouri in 1833 and located on the Femme Osage Creek as a farmer, not far from the later location of the "G. E. Missouri College." He soon began to preach the Gospel. With his bride he occupied the first Evangelical parsonage, such as it was. He founded various missions.

The Rev. Louis Nollau in 1840 invited fellow pastors to meet in his home at Gravois Settlement, Mo., where at that time the "German Evangelical Synod of the West" was organized. He founded the Samaritan Hospital in St. Louis, the Evangelical Orphanage on the St. Charles Rock Road, and other benevolent institutions.



Rev. Louis Nollau



In 1845 two men whose names were to become most intimately connected with the early history of our church arrived at the home of the Rev. Wall in St. Louis. These men were Adolph Baltzer and William Binner. Binner became the first editor of the "Friedensbote," for many years the "angel" of home missions when funds were at a low ebb. He was also the first "Inspector" of the theological seminary

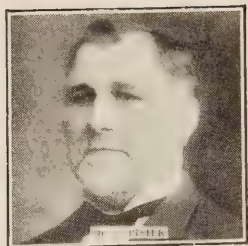


Rev. Adolph Baltzer

at Marthasville, Mo., now the site of our Home for Epileptics. His companion, Adolph Baltzer, became the pioneer Church administrator of the Synod. This many-sided man was pastor, preacher, editor, secretary of the Seminary Board, and the first General President of the Synod and became a sort of general manager of its affairs.

#### THE PRESIDENTS OF THE SYNOD

Beginning with the Rev. Adolph Baltzer, the presidents of the Synod must next be considered. Following Baltzer, we must mention Pastor Karl Siebenpfeiffer, vice-president at the time of Baltzer's death, who served as president until 1882. He was succeeded by Dr. J. Zimmermann of Burling-



Dr. Jacob Pister

ton, Iowa, who did so much to cultivate missionary interest in the denomination, but whose great zeal for immigrants of German blood rather tended to narrow the lines of home missionary endeavor. Dr. Zimmermann, however, was a brilliant leader of our whole Church. His successor, Dr. Jacob Pister, believed whole-heartedly in the whole scope of home missions in America and was ever on the alert to advance its interests along all possible lines. But it was not until Dr. John Baltzer succeeded Dr. Pister that a home mission man, to the manner born, became the guiding spirit and the presiding and directing officer of the denomination. Baltzer was "Evangelical" to the core. It was his conviction that only a strong "home Church" could bear the increasing burdens of the ever-widening scope of the Church's interests—educational institutions, religious education in all of its branches, foreign missions, special projects, pension and relief, benevolent institutions, etc.—and he insisted on an intense and unflagging activity in the extension work of missions. His successor was Dr. C. W. Locher, who shared the view-point of his predecessor. And right here we mention the Rev. Paul Press, last of the presidents of the Evangelical Synod of N. A., whose early ministry forms an interesting chapter in the home missions of a past day and age.



Dr. John Baltzer

### THE BIRTH OF HOME MISSIONS

Now we go backward through the years once more. We date the birthday of organized home missions from the General Conference in Louisville, Ky., in the year 1859. At that time the Synod consisted of only three districts, represented at the conference as follows:

Western District: The pastors Bode, Doehring, Eppens, Homeier, Judt, Knauss, Maul, Nollau, Rieger, Schrenck, Schuenemann, Steinert, Wall (presiding officer of the con-



A. Irion, W. Binner, and K. Otto

ference), Welsch, Prof. Irion, Riggenbach, Goebel, Jung, Beck, Conrad, Buehrig, Zeller.

Eastern District: Jung, Wettle, Schlundt, Ankels, Kuhlenthal, Austmann, Hoffmeister, Weisgerber, Dresel, Kroehnlein, Lenschau, Roos, Schory, Abele, Schaefer, Kraus, Wagner, and Galster.



Rev. J. J. Knauss, early Evangelical missionary on the Des Peres in Missouri, at Millstadt, Ill., at Cannellton and Tell City, Indiana.

Northern District: Riess, Kroehnke, Witte, Zimmermann, Guebner.

There were ten laymen present.

It was at this General Conference that the resolution was passed to "create a special treasury for home missions to which every pastor and congregation is asked to contribute." This fund was in charge of the Synod's president at first, but later was administered by the Synod's officers. It was meager enough from the very beginning and has never caught up with the expenditures for the cause.



## THE BOARD FOR HOME MISSIONS

The forty years from 1859 to 1898 were the golden years of home missions. It was all Eden Seminary could do to keep up with the pace set by home missions and supply the necessary graduates for "manning the field." It would actually be necessary to name the presidents of all the districts and their co-workers during these great years of home missions in order to do full justice to the caption of this story. Regretting our inability to mention hundreds of worthy names, we turn over the pages of synodical history rapidly and finally reach the year 1898, when home missions were fully organized by the election of a central home mission board, consisting of five pastors. The members of the first Board for Home Missions were: the Rev. C. Haass, Detroit, Mich., first chairman, Revs. L. Kohlmann, F. Reller, J. Baltzer, and W. Hattendorf. The membership of this board changed frequently. In 1901 the Rev. J. Nuesch took the place of the Rev. Hattendorf, and the Rev. W. Hackmann stepped into the Rev. Kohlmann's shoes. The Rev. J. Schwarz was elected



Rev. F. G. Ludwig

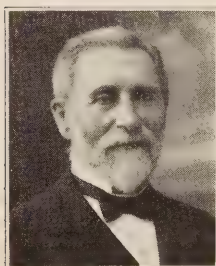
in the Rev. Haass's place. The name of the Rev. Th. Kettelhut was added in 1905, and in 1909 the Revs. Kettelhut and W. Hackmann were supplanted by the Revs. F. G. Ludwig of Milwaukee and Karl Koch of St. Paul, Minn. At a later date the Revs. Alfred Meyer and H. Rahn joined the home mission forces. After 1917 we find such men as the Rev. L. W. Goebel, Chicago, now the first vice-president of the Evangelical and Reformed Church, the Revs. W. Mehl of Louisville, Ky., G. A. Schmidt of Denver, Colo., W. L. Bretz of Columbus, Ohio, O. W. Heggemeier of Alton, Ill., Otto Haass of Detroit, Mich., A. W. Fruechte of Chicago, Chas. Enders of Washington, D. C., Paul Stoerker of Pittsburgh, Pa., and F. R. Daries of Indianapolis, Ind. The present board, including the names of the laymen, will be listed on some other page in this publication.

The Rev. C. Haass has already been mentioned as the first

chairman of this board. He was succeeded by Dr. John Baltzer, who in turn was succeeded by the Rev. F. Reller. The Rev. F. G. Ludwig, the fourth chairman of the board, served faithfully and well until his health broke down under the strain. The present chairman, the Rev. G. A. Schmidt of Denver, has devoted all the 47 years of his ministry to the home mission cause and is now serving his fifth consecutive term as a member of the board.

#### EXPANDING IN ALL DIRECTIONS

Going back through the years once more, we find home missions becoming active in Texas in the year 1881, when the Rev. F. Holke sent the Rev. A. H. Becker to Fort Worth.



Rev. F. Werning

In 1886 nine pastors were already at work in that great state. They were the pastors F. Werning, first president, Jos. Rieger, still active in home missions, W. Schild, W. Helmkamp, Th. Mueller, K. Lengtat, F. Drees, and, last but not least, C. Kniker, who, sent to Texas fifty years ago, is now rounding out half a century of faithful service in the Lord's vineyard.

In 1884 home mission work was extended through Kansas and Nebraska into Colorado and on to the Pacific coast. The Rev. J. E. Feil was the pioneer home missionary in Kansas City, Mo. He began his work there with only three or four men in the services which he conducted in his home and, in his own words, "often received only the scorn of the scoffers as his reward," but he succeeded nevertheless in establishing St. Peter's Church.

On the Pacific coast, the Rev. Paul Branke was the pioneer home missionary. In 1903 the first home mission district was organized on the eastern slope of the Rocky Mountains, but soon comprised the states of Colorado, Wyoming, Utah, Idaho, and New Mexico. The Rev. G. A. Schmidt was its first president. In 1904 home mission work was undertaken in Washington and Oregon under the leadership of the Rev. F. Freund, assisted by a corps of enthusiastic co-workers. It was in this territory that the second home mission district

was organized. In 1915 work was begun among the Volga-Germans in Colorado and other Rocky Mountain states. The Fort Collins Academy, a school for training Volga-German students for the ministry among their own people, was established under the leadership of the Rev. John Jans, but was abandoned after a few years. Dr. Henry Bode was particularly active in organizing this work.

#### ORGANIZERS AND EXECUTIVE SECRETARIES

And now comes the closing chapter of our story. It concerns the "organizers" and the executive secretaries of home missions.

The office of executive secretary dates back to May 1, 1908, when the Rev. J. F. Klick was appointed joint secretary of home missions and educational institutions. However, this office was soon discontinued, and the chairman of the board conducted its work with whatever help he might procure. This was especially true of the work of Dr. John Baltzer and the Rev. F. G. Ludwig, who devoted lavishly of their time and strength to the cause so dear to their hearts. In the year 1918 the Rev. W. Bretz was elected by the board as its first executive secretary. He was a man of wide vision and began an intensive campaign for the extension of the work with marked success. It was the Rev. Bretz who established the "special projects" on Madeline Island and at Pike River, where the Rev. Karl Meyer did outstanding work; in the Ozarks, where the Rev. Paul Wobus has shown his ability for leadership; in Biloxi, Miss., where an interesting feature of home mission work is being carried on at present; in the city missions in St. Louis, Mo., the Rev. J. W. Varwig; in Chicago, where the Rev. W. Grotefeld is continuing the work begun by the Rev. Geo. Lienhardt; in Buffalo, N. Y., the Rev. O. J. Dietsche. The Rev. Bretz was also active in organizing city mission unions in metropolitan areas.

The Rev. Bretz's successor is the Rev. J. J. Braun, who is conducting the work at present. He was pastor of a mission church at Grand Junction, Colo., then labored among the miners in Telluride, Colo., then became our first "organizer" in the Chicago area, where he founded a number of missions



and was finally elected to his present position in 1931. Another "organizer" of our home missions was the Rev. Chas. Enders, now recording secretary of the board who labored in Detroit, Kansas City, and Salt Lake City.

#### INDIVIDUAL MENTION

In closing this chapter, a number of individual outstanding home mission men must be mentioned. One of these is



Rev. Fr. Schmid

the Rev. Fr. Schmid of Ann Arbor, Mich., who conducted the first German service in the state of Michigan on August 18, 1833, in a carpenter shop. Others are: the Rev. Th. Dresel, first itinerant missionary in Iowa, originally sent to America as a missionary to the Osage Indians. The Rev. A. Debus of Hebron, North Dakota, and the Rev. A. Schoenhuth of Salem, North Dakota, who took up the colonization work in their territory and established flourishing churches. The

Rev. Carl Kraft organized churches at Sedalia, Mo., Wells Creek, Kans., Alma, Kans., and Talmage, Nebr., at a time when Kansas and Nebraska were still a part of the wild and woolly west. As chairman of the district board in North Illinois, he and his fellow officers were instrumental in establishing a good number of mission churches. The Rev. Henry Noehren built up eight churches from Wisconsin to New York City. With him ought to be mentioned the Rev. Chr. Buckisch, who served mission churches in the East and did valiant pioneer service in the West.

There is a long, long list of names of men who at some time in their lives did successful mission work at some one church, but the publication of such a list would require all the space in this book. However, this book would be en-



Rev. Louis von Ragué

tirely incomplete if we failed to pay fitting tribute to a man who looms large in the intriguing story of Evangelical home missions and deserves the highest recognition—the Rev. Louis von Ragué. Beginning in Town Rhine, Wis., he went on into Minnesota, progressed as far as Duluth, then went to Hoyleton and Quincy, Ill., to New Orleans, La., and finally to Chicago, establishing no less than 26 missions. His interesting life's story fills a book of 138 pages ending with the picture of the massive stone cross that surmounts his grave. On this cross, gleam the words that must ever be the heart-center of all home mission endeavor:

Jesus, the Crucified.



## CHAPTER IV

### THE ORGANIZATION OF HOME MISSIONS

*The Rev. Chas. Enders*

#### INDIVIDUALISM

As a rule pioneers are individualists. This is true of the men who led the westward movement of population across the plains of the Middle West, on across the Rockies and the Sierra Nevadas to the Pacific Coast. The men who blazed the trail were individualists. They were men of personal initiative. They could accomplish much when they went ahead on their own responsibility, but they found it difficult to work under an established routine and to fit themselves into a definite form of organization.

This also holds true of the pioneers of our Evangelical Synod. The founders of our Evangelical Synod and the men who made up its membership during the first two or three decades of its existence were to a very large extent individualists. They were men of personal piety and evangelistic fervor, but they were accustomed to go each one his own way. They were imbued with a fear of authority and were suspicious of new forms of organization. Their democratic spirit made them fearful of bureaucracy.

It is true that they sensed their need of fellowship in building the Kingdom of God and of the moral strength of being united in some organization. They ever endeavored, however, to keep this organization as simple as possible, so as to permit the greatest measure of individual freedom of thought and action.

Individuals among them put forth great efforts to evangelize the unchurched communities. The fruits of much of these efforts were lost to our Church as a whole, however, because they lacked organized support. Our Evangelical Synod today probably would cover a larger territory and would be stronger in numbers and resources, had the missionary efforts of the first three decades been followed up by, and had it received the support of, better missionary organization of the whole Church Society of the West.



## FIRST EVIDENCE OF DENOMINATIONAL RESPONSIBILITY

The first evidence that the Church as a whole was beginning to realize its responsibility to extend the Kingdom of God through home missionary effort was the establishing of a treasury for home missions. This was done by the General Conference of 1859. This is the event which we are commemorating this year in the celebration of the 75th Anniversary of Home Missions in our Evangelical Synod of North America. How slowly this consciousness of denominational missionary responsibility gained ground is made manifest by the fact that after ten years the amount received for this central home mission treasury in one year was less than seven hundred dollars.

This slow growth of the consciousness of denominational responsibility for the evangelization of the home land probably was due to the fact that, while a treasury had been established, no provision was made for the separate administration of the treasury nor for propaganda to feed the treasury. The administration of the treasury was entrusted into the hands of the synodical officers. This meant virtually that the president of the Synod was charged with the administration. An additional burden was placed on an official who already had as much to do as he could. The need of a board to further the interests and to administer the affairs of home missions either was not felt or was put aside as tending towards bureaucracy.

## THE FIRST ATTEMPT AT ORGANIZATION

Eleven years after the establishing of the treasury for home missions, a Board for Home Missions was created by the General Conference. The following pastors were elected as members of this board: W. Kampmeier, Madison, Wis.; G. Haack, Princeton, Ill.; E. Roos, St. Louis, Mo.; Ph. Goebel, St. Charles, Mo.; F. Pfeiffer, Pilot Grove, Mo. Unfortunately the records do not reveal any of the activities of this board. It seems that the officers of the Synod, who had hitherto administered the affairs of home missions, were reluctant to give up this work into other hands and to let the new board perform any real functions. At least one finds that after four years, in 1874, the Board for Home

Missions ceased to exist and the officers of the Synod were again in full charge of home missions.

It is worth noting, however, that in the four years in which the board existed two important measures concerning the strengthening of home missions were taken. The first of these was a resolution of the General Conference of 1872, designating one-half of the profits of the "*Friedensbote*" for

[illegible]

Friedensbote of 1872 — when it began giving money  
to home missions

home missions and the other half for the two educational institutions of the Synod. The other measure was the action of the district conferences of 1873 in creating and electing district home mission committees. We do not know whether or not the home mission board had anything to do with fostering these forward steps, but it is of interest to note that these steps were taken during the time in which the board was at least nominally in existence.

#### FORWARD STEPS

These were real forward steps. The designation of half of the profits of the "*Friedensbote*" for home missions not only provided more funds for missionary undertakings, but also helped to strengthen the position of home missions as a denominational responsibility. Even the designation of part of the profits for the educational institutions was an indirect aid to home missions, because the educational institutions existed primarily for the education of ministers.

While the central administration remained in the hands of the synodical officers, it was a decided gain to allocate responsibility for home missions to district committees. Almost immediately one notices an increased interest in home missions, as shown by the offerings of the congregations for home missions. Whereas in 1870 the total amount received by the central treasury for home missions amounted to only \$689.37, we find that for the three years 1877-1880, the amount given for home missions was \$6,155, or about \$2,000 a year. Though even this amount seems small as coming from the whole Synod, it indicates an increase of almost 300 percent over the year 1870. This cannot be attributed solely to the growth of the Synod in numbers. It must be due also to a greatly increased interest on the part of the people. The credit for this increase of interest in missionary giving must be given in large part, we believe, to the better organization of missionary responsibility in the districts.

The district committees not only helped to create interest for home missions in the congregations of their jurisdiction and of supervising the work within the boundaries of their districts, but were also zealous in opening up new fields and exploring the possibilities of new territory. Thus the Fourth



District, which embraced southern Illinois and eastern Missouri, assumed responsibility for mission work in Louisiana and Texas and was instrumental in starting the work which led to the forming of the Texas District. The committee of the Sixth District, which included Wisconsin, Minnesota, and northern Michigan, was responsible for the colonization plan for mission work in North Dakota.

### THE BOARD FOR HOME MISSIONS

The growing consciousness of denominational responsibility for home missions and the realization that the growth of the Synod did not permit the synodical officers to do justice to the demands of home missionary administration led the General Conference of 1898 to create a Board for Home Missions of five members. The names of the men chosen are given in another chapter of this book. This board went into office in February of 1899.

With the inauguration of this board, there began a more thorough organization of the work of home missions. This board was charged with the administration of the home mission treasury, with the supervision of all home mission work, and with the task of surveying new fields and of furthering interest in home missions throughout the Synod.

The general plan of organization set up by this board has continued to the present. In the autonomous districts of the Synod, the district home mission committees serve as the eyes and hands of the board. The board functions locally through the district committees. These committees make surveys of prospective fields, make recommendations for support to the board, transmit the support moneys from the board to the workers, and supervise the work in their jurisdiction.

Outlying territories in which there are a larger number of mission churches, but not a sufficient number of self-sustaining churches to form an autonomous district are organized as mission districts. These perform all the functions of an autonomous district with the exception of the election of a president. The president of mission districts is appointed by the Board for Home Missions. Other outlying sections in which the number of churches is too small to

justify the set-up of a mission district are considered as being mission territory under the direct supervision of the Board for Home Missions.



Home Mission Board of 1914

SECRETARIES — ORGANIZERS — SUPERINTENDENTS

The organization as outlined above, whereby the Board for Home Missions carries out its plans and functions locally through the district committee, has served its purpose very well on the whole. Time and again, however, the need for closer supervision of the work and for closer contacts between the board and the district committees and also the workers has been felt. The urgency of this need made itself felt first of all with respect to the mission districts and the mission territories. Early in its history, therefore, the mission board engaged the services of the Rev. F. H. Freund as mission secretary. His work was in the nature of a field secretary. He had to concern himself particularly with the supervision of the work in the mission districts and terri-

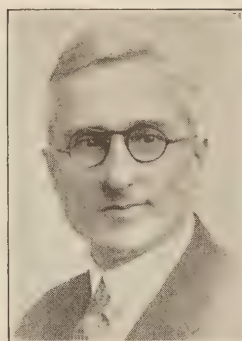
# PRESENT HOME MISSION BOARD MEMBERS



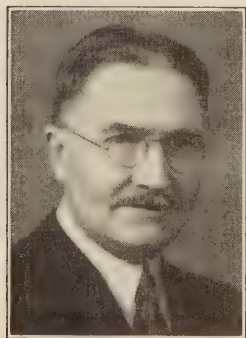
Rev. G. A. Schmidt  
*Chairman*



Rev. F. R. Daries  
*V. Chairman*



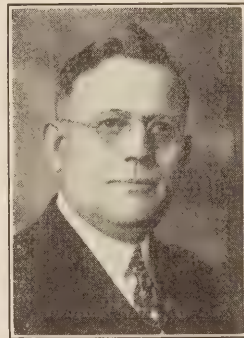
Rev. Chas. Enders  
*Secretary*



Rev. H. H. Lohans  
*Treasurer*



Rev. D. Baltzer



Rev. J. H. Buescher



Mrs. Mae Friday  
Ashbrook



Mr. Wm. D. Bobsin



Mr. Wm. H. Brown



tories and with the awakening of interest in home missions among the churches of the Synod. Eventually he confined his work mainly to the Pacific Northwest Territory.

Another venture of a similar nature was the establishing of a superintendency for the work among the Russo-Germans. The Rev. J. Jans served in this capacity. He had all of the Russo-German work in the Colorado District and the Montana Territory under his supervision.

When the industrial expansion during the World War and thereafter drew millions of people to the industrial centers, the Board for Home Missions turned its attention to the large cities with their rapidly growing populations. It felt the need of engaging experienced workers who would dedicate their lives to the cause of home missions and serve in the organization of new congregations. The most conspicuous example of this work is that done by the Rev. J. J. Braun, who served for ten years as organizer and superintendent of the Chicago area. It is unfortunate that limited funds and a limited vision did not permit of the extension of this form of organized activity to other centers and communities. All of this supervisory work was of a sporadic nature rather than the carrying out of a definitely planned policy.

As the work of home missions grew and expanded under the new organization of the Board for Home Missions, the correspondence became voluminous and the keeping of records demanded ever more attention to details. With this



Rev. J. J. Braun  
*Executive Secretary*

there came increasing demands from the districts for aid in supervision, in making surveys, and in recruiting men for the service. The chairman and the secretary of the board, who had been attending to most of this work, were busy pastors of large congregations. The volume of work was such that they could no longer do justice both to the demands of the home mission task and also to the work of their congregations. It became necessary to engage an ex-

ecutive secretary to take care of the office work, to supervise the field work, and to direct the propaganda in the interest of home missions. The Rev. W. L. Bretz served in this office from 1919 to 1931. Since then the Rev. J. J. Braun has been the executive secretary.

### THE NEW BOARD FOR HOME MISSIONS

Under the provisions of the constitution of the Evangelical Synod adopted by the special General Conference of 1927, the Board for Home Missions has nine members, of whom six are pastors and three are lay members. The enlarging of the board gives to the Synod at large a more representative voice in the work of home missions. It permits the board to give a more truly denominational expression to its activities, since the views of the different sections of the Synod are better represented in its councils. It also affords the board more centers of personal interest in the work of home missions and gives it more personal representation in the different parts of the country.

From the rugged individualism of pioneer days, we have gradually developed to the point of having a rather closely knit organization. This organization faces new changes as we enter the merger with the Reformed Church in the U. S. Out of the combined experience of the two churches, there should emerge a strong organization for making the Gospel of Jesus Christ effective in the life of America.



## CHAPTER V

### IN HIGHWAYS AND BYWAYS

*The Rev. Paul A. Wobus*

There is something tender yet compelling about the command in the Parable of the Great Supper, "Go out into the highways and hedges, and constrain them to come in, that my house may be filled." The Father's love extends to everyone. Salvation in Christ is for all the world. His house *must* be filled. To the Christian this is the *great imperative*. There is but one truly worthwhile task: wooing, winning mankind to God through Christ.

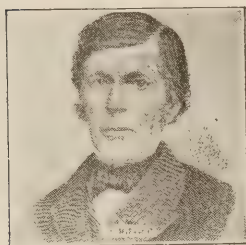
In that most stirring book ever written and still unfinished, the Acts of the Apostles—or, as has been suggested, the Acts of the Holy Spirit—we clearly note the unfolding of a broadening vision. Miracle of miracles, that a universal religion like Christianity should grow out of Judaism! One of its most forceful promoters was a Pharisee of the Pharisees! Scarcely under way on his first missionary journey, he boldly declares, "Lo, we turn to the Gentiles." Nor did he ever love his own people the less. It is not a question of one or the other group or nation—they *must all* be constrained to come in.

As I write, there lies before me the biography of Joseph Rieger. Its every page gives testimony to his constant endeavor to lead some one along the way of life everlasting. The thirty-three years of his ministry were crowded with every type of service. His sympathies were world-wide. He accepted no man-made barriers. Race and creed and color were by him forgotten. All men to him were sinners who desperately needed to be saved, and he was determined to constrain as many as he could to come in.

Joseph Rieger drew little children to his side with an apple or a pear, a bit of maple-sugar, or a picture or a trinket whittled by himself out of a piece of wood. The destitute, the unfortunate, the exploited, the fallen, the unlovely ones—he embraced them all in his heart of love. Truly, as the pastor of another communion wrote after Rieger's death, "He was much like his Master, going about and doing good."



The seed sown by the Basel Mission Society, which defined its parish as any area not as yet reached by some one else, had fallen upon rich soil. With true missionary statesmanship Rieger and Wall, his companion, upon their arrival in this country in 1836 tarried in the East to master the



Rev. J. Rieger

English language. Some might cling stubbornly to what is their mother tongue, yet to the soul winner, language is but the vehicle for constraining men to come in!

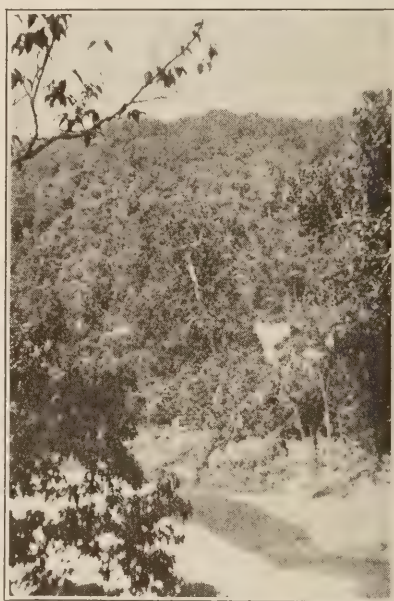
Not seeking an abiding city, Rieger was for eleven years (1836-1847) in reality an itinerant preacher and evangelist, one of the first in the Middle West. Whenever he was invited to preach, he complied gladly, using either German or English or both languages in one service. At the first conference (1841) of our infant Church body, he delivered a sermon in English. Of such stuff were Rieger and his early associates made!

No trouble was too great, no service too mean. On his first return to Germany, Rieger was busy with errands of love for others and delivering letters for them. He gave information about the new country to many, both Jews and Christians. When the waters of tribulation came nigh unto his soul, he wrote into his diary, "O could I enter in spirit into many a sick-room, perhaps I would not think so much on my own sorrow!" After his wife and child were taken from him, he gave all his household goods to the poor widow of a crassly materialistic preacher who had assumed the role of a bitter enemy toward him.

For his second visit to Europe, his friend, Richard Bigelow, was not able to prevail on him to travel second-class. Rieger accepted the money only with the proviso that it be sent to a friend in St. Louis who had had financial reverses. In those days a trip in the steerage was strenuous even for a man of robust physique, but Rieger, who was always in delicate health, protested, "It is my calling to preach the Gospel to the poor, and what splendid and rich opportunities this trip in the steerage offers me!"

In 1847 he traveled over the rugged hills and through the deep valleys along the Missouri River in Warren County, Missouri, marveling how anybody had thought of settling there. Often he had to leave his wagon and carry his saddlebags filled with books as he went to a log-cabin home. Being asked by the people of this region to become their pastor, he accepted it as a clear call from God and gave them a blessed ministry for thirteen years. An evidence of his zeal for religious education was a Christian day school preceding confirmation instruction, with no fees and open to children of various shades of confession. The enrolment in this school usually was over one hundred.

Attached as he was to his family — for he had married again — he made an extended tour through the East, gathering funds from friends in other denominations for the seminary to be established near his parish. His contacts with influential American Christians, foremost among them Mr. Bigelow, brought valued financial assistance to the new project, without which it would have had a precarious existence. Sad indeed that the spokesmen of a rising tendency of nar-



Road, Warren Co., Mo.

row-mindedness in our young Church body began to accuse Rieger of being an American rather than a German and that he had the desire to Americanize his countrymen! How such carping criticism must have cut this noble gentleman to the quick! Yet that is always the price paid by those whose chief fault is that they live ahead of their own day.

From 1860 to 1869 Pastor Rieger was stationed at Jefferson City, the capital of Missouri, and here again his ministry



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All are precious in His sight.

black garb, with a basket on his arm. As he removed the cover for me, I saw there a collection of little bouquets, neatly arranged and tied. O how I was moved by the tender love of this man towards the most wretched outcasts of mankind! I had a glimpse into his heart, which went out in mercy and compassion to them." Many a convict and many a soldier in the camp at Jefferson City were converted through his ministry.

The color line did not exist for Pastor Rieger. He was deeply interested in both the American Indian and the Negro. His visit to the Moquaqua village Powashek on the banks of the Wapsipinicon River in Iowa caused him to ponder how the Indians might be converted. He volunteered for this type of missionary service in the Oregon country with Tilman Nies. However, the latter passed away after a lingering illness, and Rieger felt that he was led to other fields.

It grieved Pastor Rieger to see the slaves at work under their taskmasters. So keen was his opposition to slavery that he hesitated to live in Missouri. "For," he remarked facetiously, "I do not like to be on the dark side of things."

was as broad as human need. This strategic point on the battling line between the North and the South offered unique opportunities for the expression of his universal love.

The large state penitentiary became a part of his parish. After Rieger's death the warden published a statement which revealed the touching incident through which the pastor had first gained access to the prisoners. "He came one day, a pale, serious - faced man in



Though he had not countenanced the operations of the underground railroad, he hailed the Emancipation Proclamation with joy. At Jefferson City he preached to Negroes and visited their schools; therefore it was quite natural that he should be honored with an appointment as a trustee of Lincoln University for colored people.

It took the Evangelical Synod half a century to catch up with Rieger. While the General Conference held at New Bremen, Ohio, in 1921, formally accepted a much broader definition of home missions than had been current for some decades preceding it, there had been voices in the wilderness. In 1912 the foundation was laid for Caroline Mission, social settlement in St. Louis. Those who helped to remove some of the obstacles in the path of this missionary venture found how extremely difficult it was to overcome racial prejudice and sectarian barriers. Yet more and more grew the conviction, held firmly by our pioneers and then lost for a time, that our ministry should extend beyond those who are related to us by ties of blood and faith.

Pastor Rieger typifies missionary enthusiasm at its best. How many others, guided by the same broad love for all mankind, served in the same spirit in Evangelical home missions, only eternity will reveal. There is, indeed, one definite instance of which we know.

One of our pastors, a native of Germany, too—we feel we would spoil the story by telling his name—, had as his parish a well-established church with no particular interest in any save the members of their own racial group. He found that he could perform his duties and have time to minister to others. These he



Rev. Henry J. Damm, pastor in charge of Caroline Mission, and family.

discovered in abundance in the Ozark hills and hollows. He had no special program; he was not employed by any mission board; he drew no salary. He just visited in some of the homes and made Christ a little more real to lonely mountaineer folk. So modest was he about it all that nothing of this came to light until after we had definitely taken up work in another section of the Ozarks.



The mission bus — Back Bay,  
Biloxi, Miss.

That our people were ready to interpret home missions in this broader way is evident from the response given to the stories of George M. L. Hoffmann. The exploited fisherfolk of Biloxi's Back Bay were to

him brothers and sisters in need and therefore worthy of saving. As long as Biloxi represented nothing but just one more little mission station, it had no special appeal, but when our people heard of the thousands, neglected by other church bodies, in great poverty and altogether without the good things of life, they said with their gifts of clothing and cash and with their prayers, "We want these folks to be served." They adopted them as brothers and sisters in Christ.



Summer Homes, Madeline Island



Ozark Women's Club—Their meeting place on Current River

There is a strange fascination about an island, and thus it is not surprising that the people in our pews at once caught the romance of Madeline Island, our lighthouse of the North. The stirring tales of our missionary, skimming over the ice in a dog sled, of a leap across the rift in a floe, of being lost in the darkness of an arctic night, of cruising over the waters of Lake Superior to isolated lighthouse-keepers and scattered fishermen—these form the background for a service that has its own appeal because it is so sorely needed. This, to Mr. Average Twentieth-Century Man, is indeed home missions!

By the same token, the work in the Ozarks became estab-



Ozark Sunday School Workers' Conference. Hardage



lished and has been made possible, though from the start it was carried on as not merely a case of expansion. We had nothing to gain by our ministry to that region, so we were told, and that was precisely our strongest talking point; for Mr. Average Man caught the idea and said, "Then this is indeed mission work!"

The field is the world, and the world is large, with many different people in it. Organization, boards, campaigns, systematic endeavors—these are like the giant locomotive at the head of a heavy train. It is steam that makes the wheels go—steam harnessed and applied. And thus the world will never be won to God unless his Spirit quickens us and sends us out, constraining them to come in.



Fishing craft and canning factories — Biloxi, Back Bay.

## CHAPTER VI

### HOME MISSION INFORMATION

September, 1934

122 mission churches in 27 states of the Union and in Manitoba, Canada.

Six "projects" as follows:

1. *Ozark Highlands, Mo.* Preaching, religious, educational and social ministry rendered by the Rev. Vincent Bucher, the Rev. Zenos Yount and a special staff of teachers during the summer,—all under the direction of the Rev. Paul A. Wobus, Manchester, Mo.
2. *Back Bay, Biloxi, Miss.* A ministry of religious, educational and health service rendered by the Rev. F. Mehrrens, Miss Anna Astroth and Mrs. W. F. McDonnell to oyster and shrimp fishermen and their families at work in the canneries.
3. *Madeline Island, Wis.* A full ministry centered in an organized church, rendered to the natives of the Island and to the hundreds of summer people that make the Island a resort, also to neighboring lonely groups, especially Pike River. The pastor in charge is the Rev. Louis Suedmeyer.
4. *City Missions.* The Revs. J. W. Varwig at St. Louis, Wm. Grotefeld at Chicago, O. J. Dietsche at Buffalo and F. Giese at Baltimore minister to the inmates of public institutions.
5. *Baltimore Harbor Mission.* The Rev. F. Giese ministers to seamen of all nations and races and to immigrants. His work is centered in a well-adapted, three-story "Seamen's Home."
6. *Caroline Mission, St. Louis.* A Christian social settlement within which a fully-organized, self-supporting congregation has grown up. The budget of the Mission, from \$14,000 to \$18,000, is entirely paid by Evangelical congregations and individuals of St. Louis. The Rev. Hy. Damm and a full-time staff of seven helpers are in charge.

The Board for Home Missions has appropriated \$85,-437.00 toward the salaries of 109 ministers and 2 lay workers. Mission churches contribute \$67,019.00 toward the salaries of their pastors. Publicity, missionary education, cooperation with other communions and, lastly, administration cost the Synod a total of \$7,570.00. Evangelical mission churches have 11,144 members and 12,024 Sunday school members.

The service and sacrifice of our present-day home mission personnel are measured only in a few instances by external hardships, but rather by a high and mighty application of heart and mind and spirit for the exaltation of the Lord Christ and the welfare now and hereafter of men and of the nation. Let him who reads pray earnestly for men and missions.

The men and women responsible for this book grieve over the necessity of omitting detailed tribute to the 111 superior men and women at work today in Evangelical Home Missions. In the interest of a proper appreciation of contemporary Kingdom work, every reader ought to inform himself of their excellent service.

#### THE CHURCH EXTENSION FUND BOARD

Organized in 1889, this incorporated Board, out of a capital of \$483,000.00, loans money for the erection of churches, up to \$10,000.00 at 2% interest and for the erection of parsonages, up to \$5,000.00 at 3% interest. Money thus borrowed must be returned in ten annual payments. Interest charges on delinquent portions of the debt are raised 2%. There are 167 outstanding loans, each fully covered with a mortgage, of which only 2 are second mortgages.

The Fund is fed by a small annual budget allowance out of the general benevolent contributions of the churches toward the Synodical treasury, also by occasional designations, bequests and annuities.

All the affairs of this Fund are administered by a Board consisting of busy pastors and laymen that serve without remuneration—having in their care a fund twice as large as the capital of the average up-town or small-town bank, with perhaps a greater mass of detail.

The Extension Fund "never wearies in well-doing. Ever giving, yet never exhausted; toiling ever, yet never tired, with wine and oil and bandages for the bleeding and the helpless, a sort of good Samaritan for the churches of the land. Going to the West, it fortifies a point; returning to the East, it repairs a breach in the wall. It leaves joy and gladness in its pathway. It is a sort of financial angel flying through the midheavens preaching the everlasting gospel. Every dollar that goes into its treasury becomes imperishable. It lives for all time and it lives for God." (See article on Church Extension Fund by the Rev. Theodore Braun. It may be ordered from the Board for Home Missions.)

The Board: Mr. O. C. Grueninger, the Rev. E. J. Westerbeck, the Rev. Theo. F. Schumacher, Mr. E. H. Klick, and Mr. H. Kronsbein.

#### THE MERGER

The historic *Merger Conference* at Cleveland, June 27, 1934 created a Board for Home Missions consisting of the membership of the Board of Home Missions of the Reformed Church in the United States as it existed up to that time, and the membership of the Board for Home Missions of the Evangelical Synod of North America of that date. The Conference also provided that the Home Mission Board of each branch continue to direct the affairs of the work of which it had hitherto had charge until the next General Conference should elect a new Board for the united work.

In the interim, the two branches or departments of the Board were instructed to "enter into negotiations for consolidation as rapidly as the laws of the state, their charters, their constitutions, and their property rights will permit."

The Missions of the Reformed Church are as follows:

176 mission churches, of which 50 are Hungarian churches, and 1 among Czecho-Slovakians.

5 missions among Japanese in California.

1 mission station among the Winnebago Indians in Wisconsin.

1 mission among Bohemians.

The Reformed Church has its own Extension Fund of nearly one million dollars, which is entirely under the super-



vision of the Board for Home Missions which in their case is an incorporated body, whereas in the case of the Evangelical department of the united church only the Extension Fund Board is incorporated.

The possibilities for Kingdom service on the part of the united church are gradually becoming clear and are kindling visions in the minds of earnest workers which will, by the grace of God, make the joint forces of Home Missions mean much to the Kingdom of God in this nation and to many souls which are as yet without the liberty of the children of God.





# MISSIONARY TRAILS ABROAD

## CHAPTER I

1884

### INDISTINCT AND UNPROMISING, BUT "BRIGHT AS THE PROMISES OF GOD"

*Prof. Carl E. Schneider*

Although the year 1884 marks the origin of our mission work in India, the interest in foreign missions is much older than that. The foreign mission outlook is as old as the Synod. Indeed it was the matrix in which the Synod took its form.

#### THE EARLY FOREIGN MISSION INTEREST

The *Kirchenverein des Westens* was largely the product of the two great foreign mission societies of Basel and Barmen (Langenberg). From 1840 to 1866 not less than fifty emissaries of these societies immigrated to America and joined the struggling Church Society of the West. Trained for service in India, Africa, China, Borneo, some had actively served in foreign fields until, because of ill health or for other reasons, they were sent to the "mission fields" in the Far West of the United States. Others, such as Philip Heyer, Tilman Niess, Louis Nollau, and Theodor Dresel, were sent to the new world to bring the Gospel to the North American Indians.

What wonder that under the leadership of such men a consuming interest in foreign missions developed throughout the length and breadth of our Church, even as it was endeavoring to strike roots on American soil. Everywhere mission societies were organized in frontier churches, *Missionsstunden* were conducted, mission sermons were preached, mission literature distributed, and collections raised. Mission festivals were observed in country and town. These were gala days when visitors and choirs from congregations far and near arrived to participate in the joyous celebrations. Stirred by vivid pictures painted by pastors who themselves had been candidates for foreign service and whose hearts and minds, if not their bodies, were on foreign fields, congregations inevitably caught the contagion. In

October, 1849, the first union mission festival was observed by the three Evangelical churches in St. Louis, where it was reported that the joint mission offerings of the year amounted to about \$400.

Thus from the very beginning the Evangelical Synod was mission-minded. We note with admiration how a Church which was not strong enough to maintain itself by its own resources, but was dependent on assistance from American Christians and repeatedly sought for aid and recruits from German sources, was itself consumed by the passion to help meet the mission challenge of pagan lands.

From all parts of the Synod gifts poured into the mission treasuries of Basel and Barmen. From 1850, when the first receipts were recorded in the "*Friedensbote*," to 1866 more than \$15,000 was given for the support of the mission work of Basel and Barmen, whereas during that same period of time home missions received but one-tenth of that amount. Such relatively huge mission offerings of so small a Church, which was endeavoring to establish itself in the spiritually destitute communities of the Far West, caused alarm in some circles. If the *Kirchenverein* should survive, must it not first of all care for its struggling home mission congregations? And did it not seem logical that an adequate home base must be established before the needs of foreign fields could be considered? Thus it was feared by some that the enthusiasm for foreign missions would jeopardize the work at home. In 1856 the complaint was voiced that, whereas \$1,062 had been contributed for foreign missions, the seminary at Marthasville had received but \$862. In the year 1869 the total foreign mission offering of the Synod amounted to about \$5,000, of which \$3,500 was sent to Basel and Barmen. The educational institutions during the same year had received only seven or eight thousand dollars. This, said President Baltzer, was not a fair distribution of funds. Not, indeed, that too much had been diverted to foreign missions, but not enough had been given for the cause at home.

#### THE RISE OF A NEW SPIRIT

Gradually a new spirit manifested itself. A generation of pastors arose who, although thoroughly German in outlook,



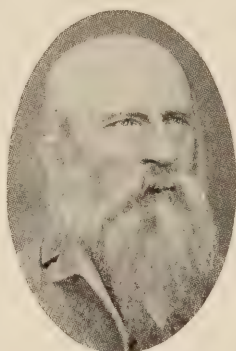
did not favor the support of the Basel and Barmen mission projects. In the field of home missions the racial emphasis was being challenged, and a more catholic point of view was struggling for the ascendancy. The rising interest in home missions as an American enterprise also encouraged an independent attitude of mind toward foreign missions. The Synodical consciousness which was beginning to assert itself encouraged the support of an independent foreign mission project.

The attention of the Synod was also being directed increasingly to the work of the "German Evangelical Missionary Society in the United States," which had been organized in New York in 1865. This society, which was generally known as the New York Society, was the virgin effort of American churches to promote interest in foreign missions in German circles. It had been founded by representatives of the German and Dutch Reformed, Presbyterian, Lutheran, and Moravian Churches in America. The organ of this society, the "*Deutscher Missionsfreund*," which first appeared in 1866, was widely read throughout our Church.

The outstanding member of this society was the Rev. Oscar Lohr, who had been sent to India by the Gossner Society of Germany, but had escaped to America during the Sepoy uprising in 1857. Since then he had served German Reformed churches at Elizabeth, Rushway, and New Brunswick, New Jersey. The New York Society flourished, and as soon as necessary funds were available, Lohr was authorized to start a mission in India. In October, 1867, he was commissioned at a service held in the German Mission Church on Houston Street, New York, at which Philipp Schaff, the noted church historian of the Reformed Church, delivered the principal address. The Synod continued its deep interest in the work of this society, to such an extent, indeed, that in 1877 the Rev. Mr. Oerter, president of the society, was invited to present the subject of the India Mission to the synodical conference of that year.

In the meantime the hope continued to spread that the Synod might establish its own mission field. The main proponent of this idea was the Rev. C. Bechtold, who in 1880 read a paper before the conference of the Fourth District

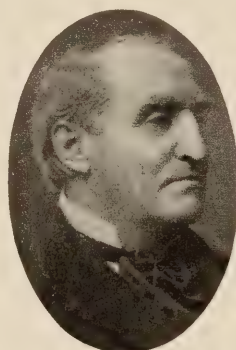
Founders of the German Evangelical  
Missionary Society in the U. S.



Rev. Oscar Lohr  
first missionary



Rev. E. F. Busche  
President



Dr. G. Seibert  
Vice-president



Rev. Julius N. Geyer  
Treasurer

on the subject of the "Right and Duty of Our Synod to Conduct an Independent Foreign Mission Enterprise." The district forthwith recommended to the General Conference that a committee be appointed to study the question and take the preliminary steps toward that end. The General Conference of that year, however, deferred definite action and referred the matter to the respective districts. A period of animated discussion began in which articles pro and con appeared in the synodical periodicals.

Discouraged by the temporizing action of the General Conference, the independent foreign mission party organized a mission society to espouse its cause. Under the leadership of the Rev. Bechtold and Professor C. Kunzmann, "*Der Missionar*" was launched in 1881. Not to be outdone, the opposing party, under the leadership of the Pastors J. B. Jud, A. Klein, and F. Buesser, published the "*Evangelischer Missionsfreund*," in which the continued support of the Basel and Barmen societies was urged.

By the time that the next General Conference convened, in 1883, the Synod was divided into two rival factions. The district conferences of 1882 had not encouraged the proposal. Even the report of President C. Siebenpfeiffer was silent on the matter. The Third, Fourth, Fifth, and Sixth Districts significantly stressed the need of supporting the home mission cause. The First District contended that the main synodical obligation consisted in serving the German immigrants, for which a harbor mission should be established in New York City. The most encouraging response came from the Second District, which favored an independent foreign mission program as soon as the Lord would reveal the ways and means. Mindful of the heavy seminary debt resting on the Synod at the time, the Second District furthermore warned that "the strongest shoulders would crumble under the weight of too great a burden." Everything seemed "indistinct and unpromising."

#### THE CONFERENCE OF 1883

Thus a spirit of indecision and uncertainty greeted the Conference of 1883. The picture of foreign missions was dark and gloomy. The Conference had no sooner convened, however, than attention was directed to the presence of two representatives of the New York Society, the Rev. Julius Geyer of New York, who was president at the time, and our own Rev. Theo. Dresel of Brooklyn, who was secretary of the society. They confronted the Conference with the astounding message that the New York Society was willing unconditionally to surrender the mission field in India to the Synod. This proposal had a providential ring and miraculously altered the entire aspect of things.

The committee of foreign missions which reported on the overture of the New York Society consisted of the Pastors Philip Goebel, Louis Haerberle, W. Kampmeier, J. Schwarz, Theo. Tanner, J. C. Seybold, and A. Schory and the lay delegates S. Merten of Friedens Church, St. Charles, and William Rahm of Zion's Church, Evansville, Indiana. Originally only one member of this committee favored the acceptance of the proposal. However, after conferring with the representatives of the New York Society and impressed with the strength of the synodical mission party, which in the meantime had threatened to start an independent mission project, and furthermore realizing that taking over a mission work already established would obviate costly experimental efforts, the committee finally, with only one dissenting voice, recommended favorable action. Whereupon a committee consisting of President John Zimmermann, John Huber, C. Kranz, and Prof. C. Kunzmann, was appointed to negotiate the transfer at the next meeting of the Society.

Having accepted the new responsibility, a wave of enthusiasm swept the Conference. The erstwhile burden of the seminary debt was construed in a new light. Could it not be interpreted as indicating God's will that the Synod's ministry was not to be restricted to the "German countrymen"? Indeed, the Synod had a mission to perform in the strictly American field — which meant, of course, that the home mission horizon of the immigrant Church had perceptibly widened. However, the foreign mission outlook was also enlarged; for it was similarly argued that the Synod should now sever the racial ties which bound it to the Basel and Barmen moorings and launch forth on an independent foreign mission enterprise as a Church firmly established on American soil.

#### THE CHHATTISGARH FOUNDATION

But what were the promises of the Indian field? Certainly not as bright as could have been desired. The New York Society had founded an enterprise which had developed beyond its limited strength. The brightest spot lay in the radiant personality of Oscar Lohr, for whom the future was as "bright as the promises of God."



Let us consider for a moment the accomplishments of Lohr after having been commissioned to proceed to India. After a journey of 150 days which led around Cape Horn, Lohr and his family arrived at Bombay. Attending a meeting of missionaries which was being held at the time, Lohr listened intently to a letter which had been received from a Mr. Cooper of the Scotch Mission at Nagpur, the eastern terminal of the railroad, 500 miles distant. Persuaded that God had directed him to this field, Lohr returned to Bombay for his family and, arriving at Nagpur, proceeded with bullock carts to traverse the remaining distance of 182 miles to Raipur. Penetrating the tropical jungles, they finally arrived at Raipur, the principal town of the district of Chhattisgarh with its 31,000 square miles and 4,000,000 people. This was to become the field of his activities.

To effect contacts with the outcastes, Lohr decided to leave the town and dwell in their midst. With the help of government officials he purchased a tract of 1600 acres of jungle-land about thirty-eight miles north of Raipur, to which, two years later, was added the village of Ganeshpur with 300 acres. This property with smaller holdings in Raipur and Chandkuri, amounting in all to about 1926 acres



First building erected by the mission in India.

valued at 30-40,000 rupees, had fallen, overnight as it were, into the hands of the Synod.

Lacking all experience in the conduct of foreign missions, how could the Synod justify itself in accepting this challenge? Even the New York Society had not been able successfully to pursue the task. One of the most vexing problems was to procure the necessary laborers. From 1867-1874, four missionaries had been commissioned, but not one remained. These had been discouraging experiences. And yet, where could this interdenominational society, which was supported by individuals who in turn were supporting their own denominational mission enterprises, recruit the laborers? For a while Julius Lohr ably assisted his father, but it was not until 1879 that Pastor A. Stoll, a Basel missionary, settled at Raipur. When, therefore, the Synod accepted the Chhattisgarh mission, it made itself responsible for the continued support of these three missionaries. To these should be added seven native catechists, six schools, and 154 students and 200 communicants. The main work was being conducted at the two mission stations at Raipur and Bistrampur with a filial station located at Ganeshpur.

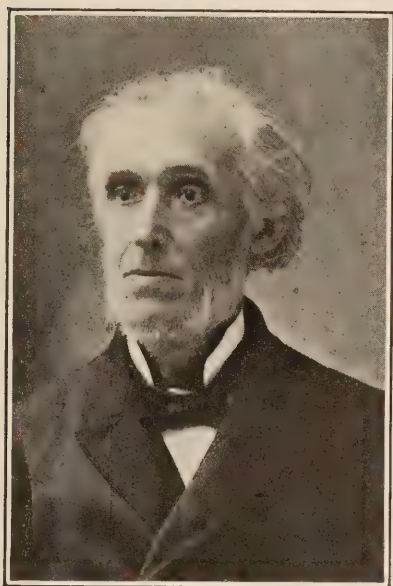
This was the extent of the field which was legally transferred to the Synod at the meeting in New York on May 19th, 1884. In accepting this new responsibility the committee of 1884 sought to express the sentiment of the entire Synod in the words, "Wir uebernehmen ein Erbgut, das aus vielen Opfern, viel Sorgen und viel Gebet hervorging. . . . So lasst uns denn auch in die Erbschaft eintreten. . . , zu tun an unserm Teil, was uns obliegt. . . ."

#### THE NEW CHURCH

With the growing sense of responsibility for the support of this newly undertaken enterprise a new spirit began to manifest itself in synodical circles. With intense interest the district and General Conferences followed the reports of the Rev. Johannes Huber, the first president of the Foreign Mission Board, who lovingly pleaded for this youngest child in the synodical family.

Foreign missions helped create a united Church. Harmony was again restored in synodical circles. The common

trust demanded united effort. The rival papers were merged in the "*Deutscher Evangelischer Missionsfreund*," which, under the editorial leadership of the Rev. A. P. Thiele, made its appearance in January, 1884. Indeed, nothing so aroused the sense of synodical solidarity as this new responsibility. This does not mean that the friends of Basel and Barmen were immediately satisfied and that contributions to Euro-



Rev. Joh. Huber, First Chairman of Synod's Board of Foreign Missions.

pean foreign mission causes discontinued. On the whole, however, the Synod was duly impressed with the need of united effort to sustain this new work. During the first three years (1883-1886) a total of \$23,705.60 was given for "our own foreign mission," which was more than that given for any other synodical cause with the exception of the educational institutions. An important step had been taken toward the development of synodical consciousness.

The acceptance of the India mission field also helped save the Synod from the racial provincialism which was hampering its development—a problem from which the home mission work of the day was also suffering. With the opening of the doors into the wider reaches of Christian endeavor, independent from any commitments to German societies, the vision was widened to the appreciation of the universal claim of the Gospel.

The acceptance of the India mission field in 1884 was a triumph of the faith of our fathers. In the light of this faith the future was "bright as the promises of God." In that mood the Indian foreign mission work of our Synod was born. Have the subsequent developments justified this faith?

## CHAPTER II

### A DIFFERENT CHHATTISGARH

*The Rev. Th. C. Seybold*

On the road by which the Rev. O. Lohr first entered Chhattisgarh, traveling by bullock cart, motor cars and busses are today clamoring for the right of way as they force the cart traffic to the side. They illustrate how completely the isolation of this formerly so backward section of the Central Provinces of India has been broken down by the new and prepare us for the remarkable changes and contrasts that meet the eye on all sides.

Almost completely cut off from the rest of the country by the natural barriers of mountains and forests that surround it, Chhattisgarh, that is the land of the thirty-six forts, remained practically untouched by civilizing influences for centuries. Its interior covered by dense forests was





the home of the tiger, the panther, the bison and the wild boar and its hilly portions were so inaccessible that some of the tribes inhabiting them have retained their ancient customs to this day, being so primitive they wear practically no clothing and so ignorant they do not yet know the use of the cart.

The Rev. Mr. Lohr entered this backward section of India by bullock cart because no railway pierced these barriers, and found here a field such as he sought where no one had yet undertaken Christian work and the Gospel of Jesus Christ had not yet been preached. Here, indeed, was virgin soil, untouched by Christian influence. Here he found people so degraded that Government officials of that day considered it an almost hopeless task to lift them educationally or socially in less than three or four generations. After working for some time among them, Lohr himself thought it would take even longer than that to effect a permanent change in their character. People of other parts of India considered going to Chhattisgarh to be synonymous with going to the backwoods and the inhabitant of Chhattisgarh was the butt of their wit. "First beat him with a shoe, then tell him what to do" is a rather free rendering of an old Indian proverb concerning him. It implied that he was so lazy and impertinent that he could understand no other language than that of force.

Hinduism, Mohammedanism and Animism were the prevailing religions and had been left in almost unchallenged possession of the field. An effort had been made on the part of some to break away from the old to which reference will presently be made, but proved abortive, and the Caste system continued to hold almost undisputed sway over both the Hindus and the outcastes. Women occupied the position not of persons, but of chattels and certain of the marriage customs were too obscene to be described. Revolting practices such as carrion eating were current among the Chamars (leather-workers and outcastes) and ignorance and superstition had made escape from the general degradation well-nigh impossible. Here the Gospel could assuredly be put to the test and this Lohr joyfully proceeded to do.

As found everywhere among men there were those here, too, who sought after God and desired the better things. A certain reformer by the name of Ghasidas was such a one. He had come into contact with missionaries in another part of India and returned home to lead his people, the Chamars, to worship the "True Name" instead of idols. Many were prepared to follow him and were called Satnamis, "worshippers of the True Name." Unfortunately this movement made but little difference in their lives and character though it did effect certain desirable social reforms. However it served to bring Lohr into immediate contact with this group since they welcomed him as the white man with the Book who, they thought, had come to fulfill the prophecy their leader Ghasidas had made concerning the coming of such a one. Thus Lohr's first efforts were concentrated on the Satnamis and Chamars, though the work of the Mission was not confined to this group for long, since it represented only about 17 percent of the total population of the region. Among the caste people, too, there were those who were ready for the Gospel and who received it gladly and were baptized. Entrance to the hearts of the people was, however, not so easy as entrance to the land itself. Barriers stronger than geographical ones had to be broken down if the Word of God was to be brought to them in an effective way, such as the walls erected by caste and superstition and sin and ignorance that separated the people from God and from one another and prevented them from recognizing their own sad and helpless condition. Lohr had crossed the great natural hindrances however in his desire to bring the good news to them, and that was prophetic of the way in which the Gospel which he brought was to overcome the obstacles referred to and set the people spiritually free.

The natural barriers still surround Chhattisgarh but they no longer serve as walls and partitions. They have been pierced by railways and roads and the motor horn has sounded the deathknell of the old isolation. In fact the increased use of motor transport in this landlocked region has been one of the most remarkable developments of the past few years and the whole plain is today covered by a network of roads as a result. It is now possible to come within

reasonable distance, say twenty miles, of all but the remotest villages by car, and the automobile and bus are doing more to bring the villages and the townsman into contact with each other than any other agency. News from the outside world and new ideas can now be disseminated widely and quickly and Missions have not been slow to realize the opportunities these improved facilities offer them. More and better work has become possible since practically all our Mission stations can now be reached by car, and regular bus line service now connects Raipur with Bistrampur and Baitalpur on the one side, and Mahasamund and even Khariar on the other.

A trip through the countryside by bus gives an excellent idea of the rapidity with which changes are taking place in Chhattisgarh. Villagers standing at the roadside hail the bus as it passes as though they had been accustomed to this for years, and as it stops to pick them up the outcaste has to crowd in beside the person of high caste, the illiterate beside the graduate from the town, and the Mohammedan woman carefully covered from head to foot cannot help but be jostled by perfect strangers as the bus rolls on. The same thing happens in the trains, of course, but there are many more compartments in which the fastidious may still find refuge. Impatiently the driver honks his horn as we approach a long line of carts. Sleepily the leading buffalo yields the way to this leviathan of the road, as the cartman jabs him viciously. There a village woman quickly runs out of the way having made a desperate attempt to collect just another bit of cowdung for fuel from the road before seeking safety. Seated between a lawyer and some petty official we carry on a conversation partly in English and partly in Hindi, while round about us there is a very babel of sound as the passengers try to make themselves understood in Hindi, Urdu, Oriya or Chhattisgarhi above the noise of the bus. Occasionally strange words, terms of the new world that has opened up to these people, strike our ear, such as "motor," "engine," "rubber," "puncture," etc., and presently we hear someone describing an experience he had in the hospital in the town, telling the others of his "operation" or of an "injection" he had to take, using both these English

words in a Hindi setting. Coolies pass by swinging their burdens from bamboo poles slung across their shoulders, and as often as not their load has been packed in old kerosene oil tins. Lanterns from America or Japan or Germany may be seen swinging from the end of a country cart. Yonder goes a man who clears up the mystery of regularly placed bits of imprints of well-known tire treads we have seen in the road. He is wearing sandals cut from old tires. As we pass the rice fields we see farmers plowing with the same old little iron-pointed sticks their forefathers used, but a little farther on we hear the regular "chug chug" of a modern gasoline engine as we drive past a village, and we know that another new rice mill has been sold by some enterprising Hindu or Mohammedan dealer in Raipur or Bilaspur.

In these and similar towns the new and old constantly rub elbows. Raipur, the capital of Chhattisgarh, has no paved streets and sidewalks though it boasts a population of 46,000, but a few years ago an electric light plant was installed and very soon the "movie" and the "talkie" followed. Soon after the local Government hospital added an X-ray machine to its equipment. Two well-known American motor firms have their agencies in Raipur and these garages are equipped to repair cars as well as to build bus bodies to the specifications of their customers. In the local stores one may now buy salmon from Alaska, cheese from America or Holland, cakes and cookies from Australia or England, and



Staff and pupils, Mission School for Girls, Raipur, India.



canned fruit from California. And if any one cares for chewing gum, that is in stock also.

Surprising as these changes appear to us they are but outward manifestations of a change in thinking which has come about in India which is far more amazing, and affects the very character of the people and their whole outlook on life. This has given rise to a remarkable change in attitude toward hitherto sacred and inviolate customs and traditions, resulting in great movements that are sweeping across the whole peninsula. Whatever the forces may be that are contributing to the changes described in the previous paragraphs, this great change in thinking and these remarkable movements, whether they be specifically Christian in character such as the Christian mass movements, or whether they be purely social reform movements, are all unquestionably the fruit of the preaching of the Gospel. Like leaven Christian teaching has permeated the thought world of India, and Christian ideas and idealism are discernable in every effort made toward social reform. One cannot but marvel at the way in which the social conscience of India has been aroused, and she has reacted to the appeals made by her leaders, helping them to successfully push their campaigns against the gross social evils confronting them. Thus within recent years the Sharda Act was passed making child marriage illegal throughout India, the Devadasi Bill became law, setting the temple girls in the big temples of North India free from the vow that placed them there, and the agitation to permit the remarriage of Hindu widows achieved its purpose in at least some of the Indian states. The way in which the Caste system is cracking in many places is another indication of the extent to which Christian thinking has penetrated the social organism. Mr. Gandhi's campaign for the removal of untouchability is in itself evidence of both the breakdown of caste and changed thinking with regard to it, for, but a few years ago, even he could not have launched such a campaign. In our own section of the country caste is being ridiculed by some of its erstwhile strongest proponents and is perceptibly losing its hold on the people. Some twenty-seven miles from Raipur for example, a group of untouchables some time ago openly

and fearlessly began to affect the sacred Brahmin cord which only high-caste Hindus are permitted to wear, and to our surprise no one said them nay. Years ago it is said, a near relative of Ghasidas, the leader of the Satnamis, attempted the same thing and was murdered for his audacity.

Some fifteen years ago high-caste students coming to our high school at Raipur used to request permission to cook their food for themselves as their caste forbade their partaking of food prepared by others. During the past ten years not a single request of this kind was made. The only ques-



Main Building of Mission High School for Boys, Raipur, India.

tion they ask now is whether there is room for them in the school and hostel. At a teachers' institute held by the Government Inspector of Schools some years ago, about forty teachers had assembled representing various castes and creeds. Yet to our surprise all but some three or four partook of refreshments together and then invited the orthodox Hindus who had refused to join them, promising them in good-natured fun that they would not report them to their caste leaders. These smiled in a good-humored way asking to be excused since they were not yet quite prepared to drop these restrictions.

An American scholar lately returned from India recently remarked that Christianity was definitely emerging as a powerful ferment in that great land. And small wonder, said he, for traveling over the country one sees a little chapel here and a little school-house there or dispensaries and hospitals in far-away places, and realizes suddenly that in each of them the leaven of the Gospel has been implanted by the missionary or his co-workers. Quietly it has been working, often apparently without any results, but today its growing influence can be clearly seen and felt. In Chhattisgarh, too, the leavening power of the Gospel has become evident as the six missions co-operating there can testify. Former untouchables are holding responsible positions in the church and are working as preachers and teachers side by side with Christians from the highest castes. Together they are seeking to build up the Kingdom of God in their own country regardless of what their former condition or position in the social order may have been. Those barriers have fallen. In Christ all are one. Looking back to the early history of the Mission one can only say: What hath God wrought. Here, again, Christ has demonstrated His power to uplift and transform men, be they ever so degraded.

Chhattisgarh is indeed a different Chhattisgarh from the one Lohr and the pioneer missionaries knew. Our own Church and Mission have had a part in ushering in some of the remarkable changes referred to in this chapter and are mightily encouraged to go forward in cooperation with the other Missions of this section of India and to enter the doors now being opened to us. We are grateful for the growth the Mission experienced during the past fifty years and for the notable advances that could be made along evangelistic, educational and medical lines. The growing Indian church and the India Mission District have helped, and are continuing to help, to make Chhattisgarh different. But though Chhattisgarh is different from what it was it is by no means a transformed Chhattisgarh. The changes that have taken place stand out in such bold relief because ancient Chhattisgarh still forms the background of the picture. A description of that would resemble closely the picture painted by our early pioneers as reference to the last census report

of the backward parts of this region shows. Our task has only begun. Our own field has been but partly occupied. The old challenge is still there. And that we dare never forget.

However, the new day has dawned. The wonderful possibilities that are ours in this land have been demonstrated. Chhattisgarh is changing. May we go forward, therefore, with undimmed faith in the power of our leader, determined to work with Him to make of the changing Chhattisgarh an entirely different Chhattisgarh in the years to come.





### CHAPTER III

#### WHAT HAS CHHATTISGARH DONE FOR THE EVANGELICAL SYNOD?

*The Revs. Dr. Paul A. and E. W. Menzel*

“My dear young Brother, your zeal is praiseworthy, but you do not know our churches and their conditions as I do. . . .”

These were the opening words of a letter received by the Recording Secretary of our Board on a summer's day in 1899, just fifteen years after the Synod had taken charge of the work in Chhattisgarh. The letter was written by a high church official who feared that the Evangelical churches were being appealed to for funds far beyond their capacity to pay. There was no synodical budget at the time and the Secretary had to solicit gifts. The man with so little title, reputation, and prestige had dared to address some fifty or sixty pastors with a written request: Would the brother kindly consider a number of the growing needs of our Indian work? This work depended entirely on voluntary gifts. Would the pastor tell his organizations about the needs? Advocate, if possible, an annual Foreign Mission contribution? Could he induce a society to pledge, say \$25.00 or \$50.00 annually? The results would so much warrant the service! There would be so much additional joy in the hearts of the givers!

A few approving replies were received and gratefully noted by the Secretary. Now he was the recipient of a very determined, caustic letter beginning as above mentioned. The letter, however, revealed in itself a whole theory of the character of missions and an inward attitude toward missions, of the opinion of God's relationship to missions, etc. The words in the letter were not so many, but they were definite and to the point. “Young Brother,” there seemed to be a definite special accent on the young—“your zeal is praiseworthy, but you know neither our churches nor their conditions as I do. They are already bearing a burden in India which should have been far more carefully considered before it was imposed. Believe me, I know our people through

long years of contact. They have arrived at the very limit of their contributing ability. And I must politely but emphatically request you to spare them any further similar solicitation; it would be downright molestation."

Now, how much of truth was there in this? "Our people, at the limit of their contributing ability." Let us reach for our annual report on 1900. It enumerates 1,082 congregations, some, truly very small but with a total of 203,574 communicants. Expenditures for the Indian field amounted to \$25,491.74,—or 12½c per communicant per year.

Was the accusation true, or was it another case of the solicitude of Korah and his co-rebels for the people of Israel, when they complained that Moses and Aaron were making the burdens of the people too heavy? The attitude is only slightly less understanding of the working of spiritual laws than that of a legislator who offered a bill at the beginning of the 19th century restricting missionary activity because missionaries were "exporting religion and God knows we have not enough of our own."

The cost of the missionary program has been emphasized out of all proportion to the other side of the ledger, namely, the benefits which have accrued to the Synod through its missionary program. It will take a lengthier chapter than the present one to trace out the full import of the influence on the Synod of the contacts with larger Christian fellowships which participation in mission work make inevitable, and the educational value of "giving" which no other branch of our work has been able to teach our constituency of German immigrants (who came from a country where the State supports the Church thus relieving the individual of obligations) quite as effectively as the appeal in foreign missions.

#### THE MISSION PROJECT AS A UNIFYING AND BROADENING EXPERIENCE

The rugged individualism which has permeated American life to so large a degree is also quite apparent in Protestant church life. The virtue of this rugged individualism in church life is that it has made for independence and individuality on the part of the individual congregation. Its drawbacks are that it has also made for isolation, provincial-

ity, the absence of unity of goal and inaction. Few Protestant church bodies in America even approximate organic unity. Catholicism laughs not only at Protestantism's inability to present a united front but at the individual denomination's lack of consistency and homogeneity.

The early Evangelical Synod was less a homogeneous church body than a simple type of mutual protective association of pastors and congregations which drew together to furnish and insure pulpit supply. Prior to 1884 individual congregations had contributed toward various benevolent causes but the only project calling for a concerted synodical effort was the building and maintenance of the theological seminary, a purely self-preservatory effort, and none too successful. Home mission projects were purely local in the character of the support which they received.

The adoption of the foreign mission field gave the entire Synod a project on which it needed to unite in order to maintain it. For many years the support continued to be in the nature of sporadic gifts by congregations and individuals but steady expansion of the work abroad forced the Foreign Mission Board to agitate in behalf of such administrative reforms as a budget system and the annuities plan, also for a systematic and sustained effort in the education of the constituency in Kingdom work, and an energetic cultivation of a sense of synodical solidarity.

Prior to 1900 co-operative intercourse between Protestant denominations in America was almost negligible. Among the first of such efforts were the meetings of the foreign mission boards of the United States and Canada in 1893 with the avowed purpose to "create a mutual correspondence and a unity of action and policy." This conference thereafter became an annual affair. The Evangelical Synod was not in the habit of being represented at interdenominational meetings but the similarity of its mission problem with that of other denominations soon drew it into this mutual-assistance conference. This was a beginning of considering its problem not peculiar to itself but as common to that of other denominations.

The Laymen's Missionary Movement, the Student Volunteer Movement, and the Missionary Education Movement,



Board of Foreign Missions, 1909

with their large scale interdenominational Mission exhibits and pageants, were another unifying influence in American Protestantism and helped draw Evangelicals into the wider fellowship which comes rather slowly to a foreign language church.

These contacts and cooperative attempts did not create the Federal Council of Churches in Christ, nor introduce the Synod to this body, but undoubtedly they exerted no inconsiderable influence in the setting of the stage, and again in inspiring a series of denominational expansion movements of which the Centenary Fund of the Methodists, the New Era Movement of the Presbyterians, and our own Forward Movement are conspicuous examples. The ill-fated Inter-Church World Movement gave considerable impetus to the denominational drives. It is difficult to conceive of the possibility of these various movements without an appeal to the missionary motive.

The sentimental and altruistic appeal in foreign missions is tremendous. It is probably the easiest cause to present to a Christian congregation. But it is not abortive in its demands as can be seen from the fact that the stimulation of



liberality in giving to missions is accompanied by more loyalty in the local congregational and denominational activities. Many free Protestant churches who violently resisted all suggestion of rendering support to the denomination, from which they drew their pastors, were won over to participation in foreign missions and through this to the rest of the denominational program.

The furloughed missionaries traveling from congregation to congregation to report on the foreign work helped create a denominational "esprit de corps" in days when the other branches of our work had little opportunity of presenting their cause. A church that could rally to the Chhattisgarh project is a church which was in the process of realizing its need of solidarity and a well-worked-out program.

The year of the 50th anniversary of the adoption of the mission field is the year of the 20th anniversary of the summer Leadership Training Schools. The need of training schools for our laity was suggested by the so-called Agitation Committee which was composed of Dr. Daniel Irion, the Rev. Wm. N. Dresel, and the Secretary of the Foreign Mission Board. The task of this committee was the thankless one of agitating for better support of the few denominational institutions we had at the time. It was realized that this meant more than a mere agitation for funds but a thoroughgoing educational program to enlist the interest of the laity. This meant a decided step forward in our entire educational program.

#### THE MISSION PROJECT AS A TEACHER OF THE ART OF GIVING

Between the years 1890 and 1900 there occurred in India a series of famines which cost the country several millions of lives through starvation. The "Missionsfreund" contained one plea after another for help from Missionaries Lohr, Jost, Stoll and Nottrott. When the last rice in the granary for famine relief was exhausted, the hungry victims said "Why go away, we can die here as well as anywhere else?"

The Mission Board was in debt at the time. But still it sounded the call for famine relief. In the year 1897 a total of \$5,682.94 was receipted in the "Friedensbote" within the

period of five months, approximately thirty-three percent of the usual total annual expenditure by the Mission Board. The indebted Board might have expected that since one "cannot eat one's cake and have it too," its financial shortage would increase as many people would naturally give less for general expenses. The expected did not happen. Response to the hunger cry created greater liberality for the work as a whole, and an improvement of the general financial state of the Board resulted.

In 1903 under leadership of the Rev. Justus Frankenfeld the scattered young people's organizations all over the Synod took up the project of building a church in Raipur, India. It took three years to accomplish this task which in those days of loose organization, lack of experience in cooperation, and lack of educational program seemed herculean. The results were unprecedented. \$2,300 were raised for the purpose. Church officials were surprised at the revelation of unexpected strength, for we read in the "Berichte" of 1904 an expression of the hope that "the effect of this laudable step may result in greater attention to the nurture and promotion of young people's work."



Mission Church at Raipur, India

How quickly the lesson had been learned and how quickly unification of young people's organizations proceeded, we can see from the fact that in 1909 the Leagues of the Ohio District alone did what it had taken the entire synodical youth forces to do six years previous. And about the same time a similar experience was had by the New York District Leagues.

Much later a parallel development took place in the women's organizations. This came about through educational

projects rather than financial. It had been the practice of the Home and Foreign Mission Boards to conduct mission institutes in various cities. At the suggestion of the Rev. H. L. Streich, the promotion of these institutes was given over to the District Women's Federations. This, as well as the annual Day of Prayer for Missions on Ascension Day has become a unifying force in federation work. In 1932 one hundred and sixteen special mission study classes were conducted. Financial expression of the interest was given not only in occasional projects but in a regular annual thank-



Katherine Goetsch Memorial Bungalow,  
Chandrapur, India

offering. The following projects have been carried out in the last six years as the result of the annual thank-offerings:

- Mission workers' support in the Ozarks
- Mission workers' home in Madeline Island
- A church in Seattle
- A cottage in Blue Springs (home for aged pastors)
- Bungalow at Parsabhader, India
- Laboratory for the High School in Raipur, India
- New work in Honduras
- A contribution to the Pension fund

The total contributions came to more than \$45,000.00. How quickly the list grows when giving is not only occasional but a regular habit and how quickly the giving habit extends to a large variety of interests.

And yet the regular habit had not been merely habitual. Neither did it keep Evangelical women from the out-of-the-

ordinary service. The Illinois District Federation, not feeling itself overburdened by the annual offering, recently sent an automobile to India. The growing ability of the National Federation is nowhere more forcibly expressed than in the Katherine Goetsch Memorial bungalow at Chandrapur where the love of the work and no less love for a valued worker led to an oversubscription and a total offering of \$10,500.00.

That a gift is "twice blessed, blessing him who gives and him who receives" is expressed by Dr. Th. Mueller, the president of the Evangelical Society for Medical Missions in his annual report of 1933:

"Though we may feel proud that so much is accomplished by our gifts, we will not forget that we are not only the givers, but also the recipients. The very fact that we share in the unselfish work of redeeming human lives from physical, moral and spiritual decay, lifts our own life from the ordinary sphere of professional pursuit and earning a living to a higher sphere, where our lives assume a value beyond ourselves."

The opinion was once expressed during a time of financial difficulties of the Synod, "If we could only be relieved of the Foreign Mission and other outside benevolence burdens for ten years we could concentrate upon building up the organization of the Synod and would then be strong and solid enough to put more strength into the outside work." Is this true? It has not been so in the past. Although missions have been an expense, the very uniting to meet a challenge of unselfish service has made us more able and has created the proper spirit in us to meet our local obligations all the better. The growth and expansion of our church is partly due to the fact that God loves the giver; the more cheerful the giver, the better. There is little reason to believe that the future of the Synod will be any different in this respect than the past.

#### THE RENEWED UNDERSTANDING OF FUNDAMENTAL CHRISTIAN CONCEPTS

One great danger to the church in its successive developments has been a loss of power. It may become emptied in spiritual content, deadened, institutional, formal, and place



too great weight upon what it arbitrarily assumes to be orthodoxy and doctrinal correctness. It may increase greatly in political power and material expansion but becomes correspondingly weak in the renewal of hearts. This has happened numerous times in history; as the persecuted Christian church with its great missionary zeal emerged into the favored and more wealthy church; as the bishopric of Rome increasingly became a temporal power and developed into the medieval Papacy; and again in several of our Protestant denominations in America.

Reviving influences are ever again necessary in various ways: through the influence of powerful personalities, through a recapturing of Christ's passion for redemption of personalities, and general obedience of the one great command, "Ye shall be my witnesses." There is a strong revival influence reflected in the carrying out of missionary activity.

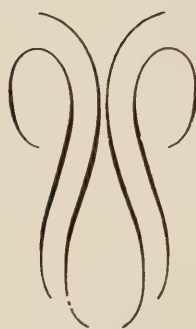
Missionary activity means more than engaging in a benevolent enterprise, be it ever so well meant. Like the church itself it is built upon a higher plan than that of man, a greater will than that of united action in mere helpfulness. It means the doing of the will of Him who sent the Christ who in His own life exemplifies such obedience and love of His fellow-men, though it may mean at times the attempting of the impossible.

Hence we feel, on the one hand, that what the fathers did in 1868 in beginning work in Chhattisgarh and in 1884 in making it a church-wide undertaking was under divine guidance, and on the other hand that the reactions upon those who participated in a divinely inspired work must be of a corresponding dignity. We are therefore justified in tracing out such reactions as are suggested by historical fact in the case of our foreign work in India and, later on, in Honduras.

Is it possible to trace all this in the work that was done through our work abroad as it reacted on the home church in the Synod? Was there a renewed recognition of the value of a soul? Were there new appeals to our love? New appeals to our faith? A new recognition of the sovereignty and the divine leadership of our Master?

All missionary work partakes of the nature of the cross. How did we become conscious of the cross in the condition

of the people of Chhattisgarh? In what way did the work abroad make us conscious of the cross, make us cross-bearers? The famines, the horrible degradation in some phases of Indian life, the great need for betterment of the physical, mental and spiritual environment, the plight of womanhood, and the outcaste, of the sick and suffering, and the need of Christ's love in India are appeals which the Christian could not ignore without losing his capacity of appreciation of what the cross is and means for humanity. The very fact that the work has not been easy has made us more cross conscious and reliant upon divine power. There is an inherent power in having applied hand, heart, and mind to an unselfish task with the personality of Christ as its motivation.



## CHAPTER IV

### A MERE CHRONICLE, BUT NOT A DRY ONE

*The Rev. H. H. Lohans*

March 19, 1865 — Representatives, pastors and laymen, from the Dutch Reformed, Evangelical Synod, Presbyterian, Moravian Churches (communities in which the German language was used), met in New Brunswick, N. J., for the purpose of forming a Missionary Society. "German Evangelical Missionary Society in the U. S." was adopted as the official name.

May 3, 1865 — First General Meeting of the G. E. M. S. at Salem Reformed Church, Philadelphia, Pa. The formal organization resulted in the election of the following officers: the Rev. E. F. Busche, President; the Rev. G. Seibert, Vice-president; the Rev. Julius Geyer, Treasurer; these together with the Pastors J. N. Guenther and Nicholas Gehr formed the first Board of Management.

January 1, 1865 — First appearance of the official organ, "Der Missionsfreund" ("Friend of Missions"). In July, 1867, its subscribers numbered 2,055. For many years this publication proved an invaluable aid in building up interest in foreign missions.

June 25-27, 1867 — General Meeting, First (German) Presbyterian Church, Newark, N. J. The treasurer's report showing a balance on hand of \$1,262.90, the question of sending out a missionary was discussed. When a lay member, Mr. J. Mueller of N. Y., offered to contribute \$1,000.00, the Board of Management was authorized to find and extend a call to the society's first missionary.

October 1, 1867 — The Board decides to do the obvious thing and to extend such a call to the Rev. Oskar Lohr, the originator and prime mover of the G. E. M. S. About seven years of service in the Gossner Mission in Chhota Nagpur, India, eminently qualified him for the work.

October 24, 1867 — Commissioning service at the Houston Street Reformed Church. The selection of a definite field was left to the decision of Mr. Lohr who felt sure that God was calling him "unto a land that I will show thee."

May 1, 1868 — Arrival in Bombay of the Rev. and Mrs. Lohr with their three children, Carl, Julius and Anna. "It was like being liberated from a prison," said Mr. Lohr in later years when he spoke of this landing after a five months journey on the sailing ship "Sagamore" with its crowded quarters, inadequate food and water supply.

May 31, 1868 — Arrival in Raipur, the principal city of Chhattisgarh in the Central Provinces. Mr. Lohr had heard about this unoccupied field at a conference which he had attended in Bombay.

November 19, 1868 — Purchase of 1,600 acres of jungle land from the government (to which were added another 300 acres later on) for a mission settlement among a most backward, low caste people known as Chamars (outcaste leather workers) who, because of the Satnami (True Name) religion, seemed to be peculiarly prepared for the Gospel of Jesus Christ. The station was given the significant name Bisrampur: City of Rest.

December 29, 1868 — Baptism of three converts, the first fruit out of the hundreds flocking to the tents of the white guru, who had come at last to fulfill the prophecy of their revered guru (teacher) Ghasidas to tell them the True



Church at Bisrampur, 1st Church in the India Field



Name. The preaching of the gospel and a crowded medical ministry (Mr. Lohr was a German trained apothecary) were not delayed by the building operations which were to provide permanent quarters for the missionary and his family before the onset of the rainy season.

January, 1871 — The opening of our second main station at Raipur by the Rev. and Mrs. John Frank. They bought property and put up the necessary buildings with their personal money; and when in 1872, forced by illness, they had to leave India, they generously deeded all mission property over to the G. E. M. S. as a gift.



Missionary Bungalow, Bisrampur, India

November, 1871 — Organization at Bisrampur of the first Christian congregation in Chhattisgarh with almost 200 adherents at the end of the year. The first enthusiasm of the Satnamis had cooled down considerably when they realized that spiritual and not material wealth was the chief offering of the white guru.

From 1870-1880 — This decade marks the beginning and partial development of industrial mission projects on our field. For all their secular work the missionaries had to train native help. But of special interest was the discovery by Mr. Lohr of lithographic stones near Bisrampur: encouraged by government orders for printing, the Lohrs established a printing plant which gave employment to thirty or forty young men. . . . During this decade, Mr. Julius Lohr, who from his earliest youth had been his father's right hand in

all secular work, was appointed a regular, salaried assistant missionary. He was ordained a full missionary by his father at the Bisrampur church in 1890.

January, 1880 — The work at Raipur, which had been abandoned with the departure of Mr. and Mrs. Frank, was reopened by the Rev. and Mrs. Andrew Stoll. The first convert at Raipur was a Brahmin, Munshi Ramnath, who as an able assistant to Missionaries Stoll, Gass, Lohans and others became a veritable pillar of the church of Christ.

October, 1883 — Authorized representatives from the German Evangelical Missionary Society appeared at the General Conference of our Synod in St. Louis and offered to turn over the affairs of the Society to the Synod. The offer was accepted and a commission appointed to negotiate the transfer.

May 19, 1884 — Legalized and formal transfer of the entire mission project of the G. E. M. S. to the German Evangelical Synod of N. A., at the Ave. B. Reformed Church of New York City. A Board of Foreign Missions was appointed and organized with the following personnel: the Rev. J. Huber, Chairman; Dr. J. F. Busche, Vice-chairman; the Rev. Theo. Dresel, Secretary; the Rev. Julius Geyer, Treasurer.

November, 1885 — Reinforcements arrived in India in the persons of Missionaries F. Tanner and J. Jost, the former to help Mr. Stoll at Raipur, the latter to assist Mr. Lohr at Bisrampur.

1886 — Opening of our third main station near Chandkuri by the Rev. and Mrs. A. Stoll. The station was named Baitalpur (Bethel). In the meantime Mr. and Mrs. Tanner carried on the work at Raipur.

1889 — Mr. and Mrs. Tanner had to leave India for reasons of ill health. Mr. and Mrs. Stoll were recalled to Raipur and Mr. and Mrs. Jost took over the work at Baitalpur.

1894 — Opening of our fourth main station at Parsabhader by the Rev. A. Hagenstein. He intelligently developed, firmly established and faithfully administered the affairs of this station until his death in 1921. At the present time the station is in charge of the Rev. and Mrs. M. P. Davis who have proved themselves very able administrators at the vari-



Chandkuri Leper Asylum

ous posts they have occupied. Mrs. Helen Enslin Suger is in charge of the Bible School for Women located here.

1897-1900 — These were the years of one of the worst famines India has ever known. All our missionaries engaged in intensive relief work, supported by generous contributions from home and by government aid. Village ponds were constructed, roads built and irrigation projects inaugurated. In Raipur a second mission compound was acquired on which a beautiful bungalow, an orphanage and boarding house for boys, etc., were erected. Several of our missionaries received public recognition, Mr. Julius Lohr being appointed an honorary magistrate and decorated with the Kaisar-i-Hind medal.

February, 1897 — Founding of the Chandkuri Leper Asylum by the Rev. and Mrs. K. W. Nottrott. The plight of the lepers, aggravated by the famine, made work among them a crying necessity.

June 15, 1898 — Opening of the Theological School (for native preachers) by the Rev. J. Gass. Under his energetic, devoted and enthusiastic collaboration the work at Raipur unfolded and prospered in all directions, especially in educational and medical ministries.

May, 1902 — This date marks the formal and systematic

beginning of our Zenana Mission and the appointment of our first woman missionary in the person of Miss Elizabeth Uffmann (later Mrs. Oscar Nussmann). Work among women had been inaugurated by the wives of the missionaries at their respective stations, but was now to be done on a full-time basis in Raipur and among all castes and classes.

1903 — Publication by the North India Bible Society of the Gospel according to St. Mark in the Chhattisgarhi dialect as translated by the Rev. Julius Lohr. A book of bhajans, a collection of Indian Christian songs (to the tunes of folk songs), including a number of translated Gospel Hymns, as well as a translation into Hindi of parts of our Book of Worship and some theological treatises had previously been published by the Rev. A. Stoll.

1904 — Dedication of the new church at Raipur, largest church edifice in Chhattisgarh, the gift of the Evangelical Young People's Leagues of our Synod.

1904-1905 — First official inspection of our mission field by the Rev. E. Schmidt, the first full time Executive Secretary of our Synodical Board. Another inspection was made by the Rev. Timothy Lehmann, at that time treasurer of the Board, in 1923-24.

1905 — Arrival in India of Mr. W. H. P. Anderson, our first lay missionary (later licensed for ministerial offices).



Schoolboys at Dinner, Mahasamund



Mr. Anderson's heart had been deeply touched by the misery caused by leprosy in India; giving up a prosperous business position, he had volunteered and been accepted by our Board for the superintendency of our Chandkuri Leper Asylum. By this time the home had a family of about 500 men, women and children. The Rev. and Mrs. J. H. Schultz are now doing splendid work among the inmates who number well over 600.

1907 — Property for our fifth main station was acquired at Mahasamund; building operations were vigorously started and carried out by the Rev. Ernst Tillmanns. Mahasamund is on the edge of the jungle in the midst of a population that has but a sprinkling of Satnamis; a new venture in our mission, as it were.

1907 — Death of our pioneer missionary, the Rev. Oskar Lohr, in India the land of his adoption, from where he had never returned on furlough, where his wife and his three children lay buried, the older son Carl having been slain by a tiger. During 39 years of uninterrupted service he had given himself completely and unreservedly to his largely conceived and ever increasing task. Truly, we may think and speak of him as our "apostle to the Satnamis of Chhattisgarh."

1909 — Location of our sixth main station at Sakti near the border of the feudatory state of Raigarh. Protracted and amiable negotiations with the rajah had ended in failure but there was hope of extending the influence of our mission beyond the border from Sakti. The Rev. O. Nussmann was entrusted with the Sakti project and proved a faithful and capable administrator.

1909 — First Christian Mela in our mission territory (on a river island near Chandkuri) for Christians of all denominations. Thousands from far and near gather here every year for the joys of Christian fellowship, for mutual encouragement, for the deepening of spiritual life, and for the promotion of cooperative projects.

July 8, 1917 — Senor Ramon Guzman, a gentleman from Honduras, called on Dr. Paul A. Menzel in Washington and submitted an urgent plea for Protestant mission work in the Republic of Honduras, Central America. The sensitive

soul of Dr. Menzel immediately recognized in this plea the Macedonian call of Honduras: "Come over and help us."

April 20, 1919 — Drs. Paul A. Menzel and F. Frankenfild leave New Orleans upon a journey of investigation to Honduras. They found conditions of unparalleled spiritual, moral and material need.



Rev. H. Dewald (right), Pioneer Missionary to Honduras

Autumn, 1920 — The Board of Foreign Missions published a pamphlet entitled "The Call of God," describing the origin of the project, setting forth the appalling needs of Honduras, and reporting that in a former Basel missionary, the Rev. H. A. Dewald, a capable man had been found to follow up and check over the work and report of the first commission.

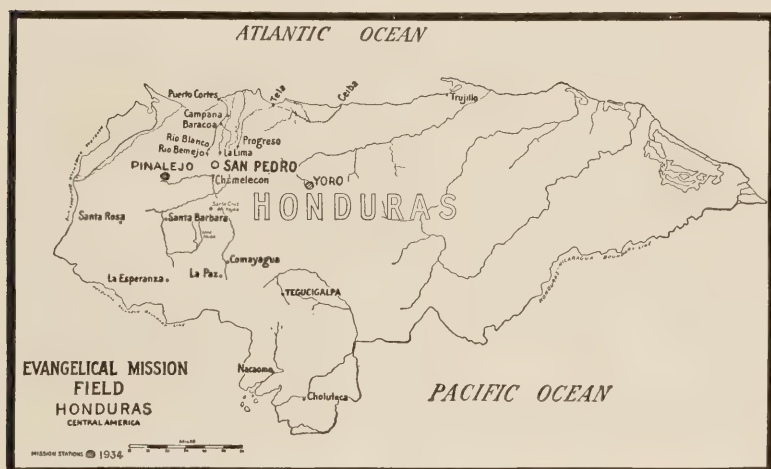
1920 — Ordination of our first Indian pastors: Munshi Ramnath Simon Bajpai at Raipur; Mr. P. D. Gottlieb at Baitalpur and Mr. Yesu Prakash at Bistrampur. We have three other Indian pastors: Mr. M. M. Paul, ordained in 1921; Mr. John Purti, in 1930; and Mr. N. N. Shah, in 1933. All these pastors are rendering most worthy service.

February 14, 1921 — the Rev. and Mrs. Harold N. Auler, their twin children and Miss Anna D. Bechtold arrived in Honduras and settled down in San Pedro Sula with Mr.

Dewald, at whose urgent request the Board had finally decided to accept the evangelization of Honduras as an additional missionary responsibility.

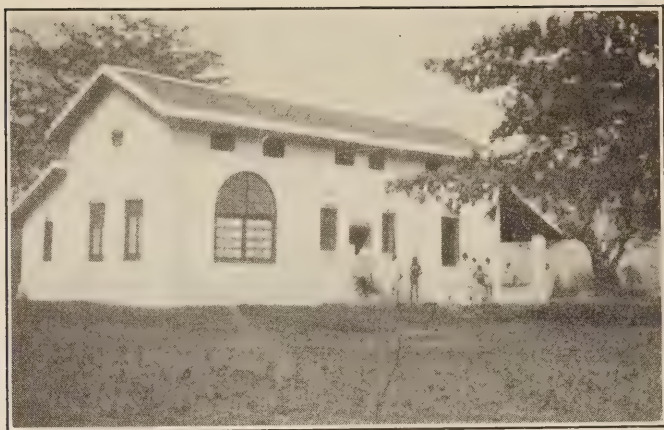
October, 1921 — The General Conference at New Bremen, Ohio formally recognized Honduras as a Synodical missionary project and authorized the Board to proceed with the work.

April 13, 1922 — Formal opening of a portable school house at San Pedro Sula, Honduras. This building was enlarged to serve as a home for girls. These rooms were ready for occupancy in July, 1922. At the end of the year the school had 35 pupils and there were 13 inmates in the home for girls which had been named "Betania."



July, 1922 — An ideal place for a mission compound was located and bought in San Pedro Sula. It consists of a tract of 11 acres of land near the city line. By the end of the month the erection of a large mission house was in brisk progress. The old portable building was enlarged to accommodate 20 girls.

1923 — Opening of our seventh main station at Khariar, India, the jungle outpost of all our stations, with more of a Hindu population. The work was inaugurated by the Rev. and Mrs. H. A. Feierabend, who carried on and developed it until relieved by the Rev. and Mrs. A. F. Meyer.



Mission Dispensary and Hospital, Khariar

1924 — Founding of the Evangelical Society for Medical Missions as an auxiliary organization of the Board of Foreign Missions.

February, 1924 — One of Honduras' numerous revolutions began and interrupted seriously the regular missionary activities in the fields of evangelization, education and medicine. But upon an invitation from Honduran doctors, our missionaries entered upon Red Cross and other relief work. The mission staff was put in charge of a temporary hospital, the men serving as superintendents, the women as nurses.

March, 1925 — The administration building at San Pedro Sula was completed and occupied. During this year the work



Mission School, San Pedro Sula



was extended to Tela, Honduras, 90 miles away, for the purpose of rendering spiritual ministries to a colony of Americans.

November 1, 1925 — Baptism of five adults, the first fruit of our Honduran mission. From now on more and more baptisms are reported, resulting in an encouraging growth of the First Evangelical Church at San Pedro Sula and Chamelecon. . . . About this time a boarding house for boys, and a one family mission house, were added to the equipment of the mission ; the home for boys was named "Bethel."

1926 — The organization of the congregation at Bisrampur, and later that of Raipur, into self-sustaining and independent churches was accomplished as a crowning result of many years of endeavors and prayer on the part of our missionary forces in Chhattisgarh. It marked the closing of an old and the beginning of a new epoch in the history of our Evangelical Synod in India.

1927 — First Bible Conference on the mission compound in Honduras attended by 60 believers. This conference

proved so helpful that it has been repeated every year since then with growing success and increasing spiritual enrichment. In the following year the associate executive secretary, the Rev. F. A. Goetsch, and Mr. Paul H. Schulz, Treasurer of the Board, spent several weeks in helpful conference with the mission staff.



Sister Hulda at Work

September 22, 1928— The arrival of Sister Hulda Sturm in Honduras to devote herself primarily to the healing ministry. She minis-



Mission Hospital at Tilda, India

ters to the sick and the dying wherever she finds them, and to those who come from near and far for medical aid after sorcerers and quacks have done their worst among an ignorant and superstitious populace.

1929 — Regular weekly meetings were started in La Lima, and since then this thriving industrial center has been included in our missionary service to Honduras.

1929 — Opening of our first medical mission station in India, at Tilda. Medical work has been carried on from the very beginning by most of our missionaries. But Dr. and Mrs. Milton Lang who came to India in 1924 were our first fully accredited "medics." After about four years of very fine ministry among natives and missionaries they were compelled to leave India because of the seriously impaired health of Dr. Lang. Dr. and Mrs. E. W. Whitcomb, assisted by Sisters Minnie Gadt and Alma Jungermann from the St. Louis Deaconess Home and Hospital, are now rendering splendid service at Tilda in the ministry of healing. Dr. and Mrs. Herbert Gass and Miss Magdalene Kroehler began their medical work in connection with our Chandkuri Leper Asylum in 1931 and 1930 respectively.

February 16, 1930 — Opening of a chapel at San Pedro Sula, Honduras, where a down town property had been ac-

quired in 1929, made possible through a gift of \$10,000 from friends in St. Louis. Centralization of the work had seemed highly desirable to our missionary force for some time and San Pedro Sula appeared to be the strategic place for a headquarters from which the work could be directed and its unity maintained.

July, 1930 — Starting of mission work in Puerto Cortes, Honduras, our first seaport mission work.

1931 — The Auler family returned from their furlough especially equipped for more extensive work of evangelization by the gift of a "gospel truck" made possible by special donations. It has enabled the missionaries to reach untouched territory otherwise inaccessible except by foot or mule.

1932 — Opening of our mission station at Chandrapur, India, on the border of the feudatory state of Raigarh. Because of unfavorable conditions Sakti finally had to be abandoned and was relocated at Chandrapur. Chandrapur will be known as the Katherine Goetsch Memorial. The Evangelical Women's Union of our Synod, prompted by profound appreciation and gratitude, has sponsored a movement to make this new station a memorial to this deeply consecrated missionary.

1934 — Shows a fine step forward in the opening of two new stations, Yoro and Pinalejo in Honduras.

July 4, 1934 — Death of Dr. Paul A. Menzel in Washington, D. C., Senior Executive Secretary of our Board of Foreign Missions since 1919. The most illustrious name on the roster of the friends and promoters of our Synodical foreign missions; a constant and passionate lover of the cause until called home by God. . . . Great as is our grief over this bereavement, we are indeed grateful that by long years of experience and by every grace of personality, the Rev. F. A. Goetsch is eminently qualified to take up and carry on Dr. Menzel's splendid work. The headquarters of our Board of Foreign Missions has now been transferred from Washington, D. C., to St. Louis, Mo.

## CHAPTER V

### DAYS AHEAD—"IN HIS NAME"

*The Rev. T. R. Schmale*

Fifty years ago, when the Evangelical Synod of North America on May 19, 1884, took up the missionary trails blazed in the Central Provinces of India by the Rev. Oscar Lohr, it was impossible to say just where these trails would lead. Today we know that the direction was forward toward certain points and through profitable experiences. Each mission station in our India field has become an Ebenezer proclaiming in grateful acknowledgement: "Hitherto hath the Lord helped us." And when fourteen years ago other trails were cut in Honduras, they too brought us to definite places and richly rewarded the expenditure of faith and energy required to travel them. By this time the old trails have become fairly familiar to the people of our Evangelical churches and the more we travel them, the richer they become in interest and opportunity. Recently other trails have been added through our merger with the Reformed Church in the United States. These, too, invite us to interesting adventures, this time in the countries of Japan, China and Iraq. Together with the old trails they constitute larger mission possibilities and larger meaning of the days ahead.

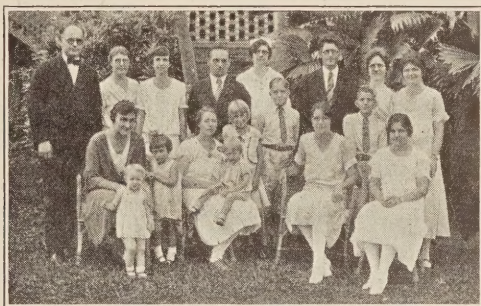


Conference of Missionaries, India



However, the world of today, beset with financial stringency, economic upheavals, religious uncertainty, national sensitiveness and international distrust, is not especially inviting to the missionary enterprise. The faint-hearted hesitate and fear, but faith, encouraged by past experiences, has learned to regard every difficulty as a potential promise, and therefore it also views the present world conditions as being vibrant with the voice of God, saying as of old: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

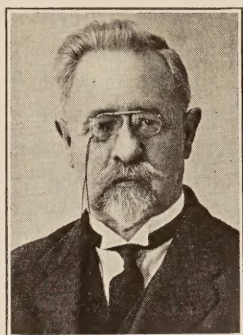
This command is as much an invitation as it is a challenge, for ahead of us lies the promised land, a land of spiritual growth and achievement through service. It has its diffi-



Conference of Missionaries, Honduras

culties and hardships, to be sure, but in it are also the eternal purposes of God waiting to be fulfilled. This means much, when we stop to think that humanity's need of salvation is still far greater than any other and that the gospel of Christ is still the only adequate answer to that need. The great commission, "Go ye into all the world," is not limited to certain seasons or conditions but stands unmodified by time or circumstance as the great missionary urge of the Christian Church. And so long as it stands, Christian people must be found traveling on missionary trails both old and new.

This spiritual adventure is of special interest to us, who, together with what was formerly the Reformed Church in the United States, now comprise the newly created Evangelical and Reformed Church. It means larger tasks but also



Rev. J. Gass, D.D.,  
Pres., India Mission-  
ary Conference, 1934



Rev. H. N. Auler,  
Pres., Honduras Mis-  
sionary Conference  
1934

greater strength for service, because the united efforts of a united church will be equal to a more comprehensive missionary program. Co-operation of the two boards, which will have to continue the work of their respective fields until the United Church has adopted a constitution and elected its own board, has already begun, as is indicated by the following paragraphs quoted from the co-operative agreement adopted at the time of the Merger Conference:

“A Joint Commission of the Boards of Foreign Missions shall be formed consisting of four members of each Board, including the Executive Secretaries, elected or appointed by each Board, which shall convene after the annual meetings of both Boards, and at such other times as may be necessary, for the purpose of the correlation of the work of the two Boards, and the cultivation of our constituencies by disseminating information and promoting interest in the whole missionary program of the united church.”

“A handbook of information concerning the missionary operations of the united church shall be published for educational purposes, and in addition to this handbook, informative leaflets shall be printed for free distribution, the character of the leaflets to be determined by the Joint Commission.”



We are on our way then, knapsacks packed and staff in hand. Our faith finds encouragement in the heroic examples of missionary leaders of the past and especially in the devoted lives of beloved coworkers like Dr. Paul A. Menzel and Dr. C. W. Locher, whom God has recently called to their reward. In grateful joy and serious determination we invite you to travel with us the old, the new, and even newer missionary trails in the name of Him who said: "Be my witnesses," and who has promised: "Lo, I am with you, even unto the end of the world."

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The Board of Foreign Missions, 1934.



*Above:* Executive Secretaries, Dr. P. A. Menzel †, Rev. F. A. Goetsch. *Standing,* left to right: Rev. G. Siegenthaler, Mr. P. Schulz, Rev. J. O. Reller, Rev. T. H. Twente, Rev. A. C. Rasche. *Seated:* Mrs. I. Pauley, Rev. T. R. Schmale, chairman, Rev. E. Schmidt, Mrs. C. Ehlers.

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